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FUEL FOR MISSIONARY FIRES

1. The worst massacre of Christians that has taken place in the last thousand years is now going on in Asiatic Turkey. Who is responsible? The American Government has protested. What next? (See page 841.)
2. There are hundreds of thousands of Indians in South America to whom the message of Christ has never been presented in any form. These constitute an appealing field for missionary effort. (See page 809.) ✓
3. The Christian workers at the Panama-Pacific Exposition are conducting a night-school and using other means to prepare the 1,500 young women employees for work when the Exposition closes. (See page 831.)
4. The Armenians are people whose history goes back 4,000 years. They occupied Asia Minor long before the Turk. Their church dates back to apostolic times. Why are they being exterminated? (See page 845.)
5. Over one hundred Latin-American students were entertained at the summer conferences of the North American Student Movement last June, and many went away with new Christian life-purposes that promise much for their respective countries. (See page 817.)
6. A Christian professor in a government normal college in Japan has been asked to give a course of 30 lectures on Christianity. (See page 851.)
7. Mr. Sherwood Eddy has started for India to conduct student evangelistic meetings in India, similar to those among Chinese students which have been productive of such great results. (See page 808.)
8. A worker in Buenos Aires asked the first twenty men whom he met on the street what they knew of the Bible. They represented six nationalities, and fifteen of them knew nothing whatever about the Bible, while only three had read any portion of it. (See page 864.)
9. The Protestant Episcopal Church Board of Missions has not only secured its desired Emergency Fund of \$375,000 by the "one day's income" plan, but has obtained \$20,000 more than the usual gifts on the regular apportionment. (See page 866.)
10. The faith of many of the younger Mormons in their religion and its founder has been shaken by the statement of Egyptologists that certain documents which they had revered as the writings of Abraham are among the most common of Egyptian antiquities.
11. The Bible is being used as a text-book in several Chinese government schools, and in India is considered by many British officials the most valuable ally of the Government in carrying out their high aims for the people. (See page 872.)
12. The Buddhist scandals in Japan, involving the misappropriation by the priests of hundreds of thousands of dollars, are leading many thoughtful Japanese to renounce Buddhism and to study and accept Christianity.



A VIEW OF MUSCAT—ONE OF THE DOORS TO ARABIA
Muscat is on the Persian Gulf and is one of the stations of the Arabian Mission of the Reformed Church in Arabia

THE

MISSIONARY REVIEW



OF THE WORLD



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SIGNS OF THE TIMES

CALLS TO PRAYER

NEVER have there been more urgent and incessant calls to sacrificial prayer, service, and giving than there are to-day.

In Europe, Asia, and Africa there are the millions of struggling, dying men giving their lives for what they believe to be the call of duty and humanity—some of them believe they are answering the call of God. There are the physicians and nurses caring for the wounded, and the chaplains and other Christian workers distributing Testaments and booklets to those in trenches, hospitals, and prison-camps. These are unusual opportunities which are bringing rich results in conversions. There are the appeals from Persia and Turkey for the intervention of God and for human help to relieve the distress of widows, orphans, and other destitute thousands.

In Mexico, tho there is talk of recognizing General Carranza, there still seems small hope for permanent peace through any of the contending forces. All of the leaders are inefficient and self-seeking. The country is being desolated, and the outlook for good government is dark. It is time to pray that God's solution of the problem may be discovered and followed.

In China, the hoped-for reforms under the republic have been only slightly successful. A new convention is to be called early next year to decide the question as to whether China shall or shall not return to a monarchy.

In India there is native unrest, and German missions are almost at a standstill through the internment of those in charge of the work. Africa is, in many parts, a battle ground, where the natives see their white

masters engaged in deadly combat. Pray also for Africa.

North America is entering on its winter campaigns—commercial, political, religious. The Laymen's Missionary Movement has recently opened its national campaign in Chicago and is to hold meetings in 75 centers to arouse the men of the church to their responsibility in the world-wide work of Christ. Their call to prayer is for the guidance and power of the Holy Spirit, for the Mission Boards and their officers, for the speakers and other workers, for the delegates and the churches, for a deepening of spiritual life and a more earnest spirit of prayer at home and abroad. "The neglect of prayer by the church at home means defeat at the front of battle," says Robert E. Speer.

RELIGIOUS ADVANCE IN SOUTH AMERICA

AFTER the long night of four hundred years of misrule and religious intolerance and superstition in South America there is the flush of the dawn of a new day.

1. Substantial religious freedom is nearly continent-wide. While in Peru Protestant worship can not be advertised, services are not disturbed. In the interior towns of some of these countries there are still some evidences of opposition and persecution. In Bolivia, while there is a statutory grant of religious liberty, the enforcement of the law is lacking, and Christians suffer boycott and opposition, both open and secret.

2. There is a growing opposition to union of Church and State in nearly every South American country; this growth of opposition is evident

even where the Church, as in Chile and Argentina, is still subsidized in a measure by the State. The mixing of the Church in politics is increasingly resented. In Uruguay there is practical separation of Church and State.

3. The distribution of the Bible is increasing in spite of the keen opposition of the Catholic Church leaders. Penzotti was imprisoned in Peru for its sale. When told he would be released if he ceased to sell and preach the Word, he said that his bones would rot first in prison. In some places in South America, where the opposition was formerly strongest, the Catholic Church is now even encouraging the sale of the Book. In Brazil Protestant missions are called Bible churches. In Bolivia, as in some places in the interior of Brazil, the Roman Church, and officials under its influence, still seriously hamper the circulation of Scriptures by Bible Society colporteurs. In 1914 the two Bible Societies circulated 388,807 Scriptures.

4. A growing democracy. South America for years has been ruled by an oligarchy, a professional class which has fattened off political control, while the mass of the people have suffered. Argentina is leading the way to better things by a law requiring all citizens to exercise voting privileges, and by a large Socialistic party which is demanding accountability of office-holders to the people. A Socialist demonstration of 15,000 occurred last March at Buenos Aires.

5. The upper classes are being reached for Christ. Evangelical missions began among the poor, and until recently no statesmanlike effort has been made to reach the waiting educated and wealthy class, in which the

men are indifferent to the dominant Church. In Chile and Uruguay some notable men have been reached, and with better church-buildings and more educated native preachers, this movement will become more pronounced. The educated men are awaiting a leader to crystallize this growing sentiment toward a Protestant form of worship. In Brazil Rev. Alvaro Reis is such a leader.

6. New ideals for social service are being developed. The educational aim for boys has been professional and political life; for girls, preparation for marriage. Education for useful service to the community and State has been neglected. In Argentina, for the first time, the social purposes of education are now being emphasized by Dr. Nelson, Superintendent of Secondary Education for the State. His book on this subject is the first native contribution to this theme, and is to be followed by others.

In Mr. Morris's philanthropic schools at Buenos Aires an educational example has been set in the remarkable results of industrial education of the poor and in the spirit of service to the home, community, and state. Over five thousand are gathered in these schools. Several sets of clothing are given annually to the children who are too poor to be admitted to the public schools. It is clear salvage work of the most impressive kind.

7. The new emphasis on social and physical recreation. Spanish social standards have practically shut out young people from social acquaintance excepting as chaperoned, and from physical exercise. Gradually, through the influence of the

Protestant Church, young people are meeting for games and social purposes under wholesome conditions. Physical exercise has been recently introduced for the first time at Rio de Janeiro by the joint effort of Rev. H. C. Tucker, of the Brazil Sunday-School Union, and the American Bible Society, and the Y. M. C. A. The new public-school plans at Rio call for gymnasium and playgrounds. In Buenos Aires, during the last year, the first set of Spaulding apparatus has been introduced for school exercises.

8. The literature is being purified. At the source of much of South America's impurity will be found a vile literature from French and Spanish sources. This is publicly vended and vilely illustrated and open to view, and purchased by boys and young men in all the South American cities. Quite recently, *La Nacional*, at Buenos Aires introduced a cheap library in Spanish, composed of best literature from all sources, and this is being vigorously pushed into circulation. American publishers are also circulating reprints in Spanish of choice literature. Such books as Smileys' "Self-Help" are having a good sale.

9. Christian education is developing sympathy. Gradually the results of education through Christian Protestant institutions is being manifest in the conversion of parents, in a new sympathy for Protestant work, and in the gradual preparation of a leadership. The quality of the native leadership needs toning, and plans are being pushed with increasing success by the Y. M. C. A. to enlist young men in the university life. Such Christian institutions as the

Anglo-American colleges in Bolivia are having marked influence through the high-grade character output of the graduates. The Mackenzie College at Sao Paulo, Brazil, the Methodist Girls' Schools at Rosario, Argentine, and Santiago, Chile, are instances of institutions having a strong influence. As moral education receives a higher rating in South America, Christian institutions will assume positions of leadership.

10. Evangelistic preaching meets with marked success. This is notable in the Methodist and Presbyterian work of the West Coast, also in the mission work in such places as Rosario in Argentine, and under the preaching of Rev. Alvaro Reis in Rio, Brazil. The Latin temperament makes this a fruitful line of approach, and mass movements may easily result from the Gospel appeal by consecrated men.

11. The Sunday-school opportunity. The welcome given in all the native churches in the recent Sunday-school tour of South America was marked by large gatherings, a friendly spirit and an eagerness for help in making the Sunday-school efficient as an educational and evangelistic instrument. Rev. George P. Howard, born in South America, an educated Sunday-school enthusiast and a fine Spanish linguist, has been appointed the Sunday-school secretary for South America by the World's Sunday-school Association, to act under a committee of the Missions doing work in South America. He is preparing himself to lead a continent-wide Sunday-school movement, to develop a better literature, and to utilize the Sunday-school as the most widely effective agency to

win a continent.—FRANK L. BROWN, *Secretary of the World's Sunday-school Association.*

RENEWED INTEREST IN MISSIONS TO MOSLEMS

MASSACRES and other efforts to blot out the Christian races of Persia and Asia Minor have aroused corresponding truly Christian interest in the welfare of these peoples and in the need for the conversion of Mohammedans to Jesus Christ, the Savior from sin, and the Prince of Peace. A remarkable meeting was held in New York on October 1st in the Fifth Avenue Presbyterian Church under the auspices of the American Christian Literature Society for Moslems (Interdenominational). In spite of a downpour of rain that would have dampened the ardor of most congregations, two thousand people gathered to listen to an address by Dr. Samuel M. Zwemer of Cairo, on "The Present Crisis in the Moslem World." This masterful address, which will appear subsequently in the REVIEW, set forth the need of Mohammedans for the Gospel revealed by Jesus Christ, the natural products of Islam as seen in the present massacres, the great present opportunity of reaching these millions of Arabic-speaking peoples with the truth through the printed page. The close of the present war will almost certainly mean the opening of the Mohammedan world to Christian influence as never before. This seems to be the last struggle of a dying religion which appeals to force of arms and edicts for support rather than to the truth of its creed and the character of its adherents.

The Dardanelles have not yet been

forced; and Bulgaria's entrance into the affray may delay the final outcome of the struggle. Constantinople has not yet fallen. Some of the missionaries have thought it best to send away wives and children from the scene of turmoil, but the large majority of this advance guard of Christianity remain at their posts to render what aid they can to those in dire distress, and to prove by their sacrificial lives the reality of the love and power of Christ.

THE PLIGHT OF THE ARMENIANS

ON another page will be found the story of the wholesale massacre and deportation of Armenians by order of the Turkish government. Whoever is responsible for this dastardly deed must expect to pay a heavy penalty when God's time of reckoning comes. It is said, on good authority, that when the American Ambassador, Mr. Morgenthau, asked the German Ambassador to use his influence to stop the wholesale murder, the latter replied: "I can not; these people should have been eliminated long ago." In any case, it is useless to deny the established fact of the massacres, and Germany must bear a heavy responsibility for not intervening to stop such butcheries by her Moslem ally.

The German viewpoint is given in the August number of *Sonnenaufgang* (Frankfort, Germany), which says: "After the constitution of 1908 hope arose in the hearts of the Armenians. Therefore the slaughter of 1909 made the despair the worse. Russia incites the Armenians and Kurds in the province of Van; England and France arouse hopes among the Armenians of the south-

west. After the breaking-out of the war the Armenian revolutionists of Van joined the Russians, and those at the Mediterranean Sea conspired also against the government. The consequence of this is slaughter in the north and deportation by force from the southwest and, of course, great misery of the innocent. To help this, the mission (the German Aid Society) is doing its best. The guilt of the one and the misfortune of the other does not make it very easy for the German Mission. And yet it is her work to be the peacemaker among the nations of the Turkish government wherever possible. It is also reported that Germany has protested against the massacres.

The article on another page also tells the main facts about the Armenian people—their long history, their racial characteristics, and their religious beliefs. Their church dates back to apostolic days, and while, like most of the ancient historic churches, its early beliefs have become mixed with error and its life has become formal and lax, still this church has kept alive a belief in God and is sympathetic toward Christ and the Bible. It is among them that most of the work of the American missions has been carried on for almost a century.

It is reported that 800,000, or one-half of the Armenians in Eastern Turkey, have been killed, deported, kidnapped, or have died as a result of the Turkish cruelty. Those destroyed and deported include the most able and intelligent leaders in the Protestant and Gregorian churches; the pastors and teachers, the lawyers and merchants. Whole mission-schools and colleges have been

almost or quite depopulated; churches have been burned and villages laid waste. Some of the Armenians in the Van district have escaped to Russia; some 5,000 or more others in Southern Asia Minor have found refuge in Egypt. Rev. Stephen Van R. Trowbridge, formerly a missionary in Aintab, Turkey, and now a representative of the World's Sunday-School Association in Cairo, has appealed for immediate help for these destitute sufferers.

It is gratifying that the American Government, that failed to protest against the invasion and despoliation of Belgium, has protested against this unprovoked and inexcusable murder of innocents. Americans have sent money for Belgian relief, for Persian relief, and are now forwarding funds for the Armenian sufferers. If steps are not taken soon to end these atrocities there will be no Armenians left to relieve. Tho many of them may not be Christians of an evangelical type, they are, nevertheless, suffering because they are Christians in name and not Moslems.

WORLD-WIDE WORK FOR CHILDREN

THE World's Sunday-school Association, which includes the world in its field and all Protestant Christian denominations in its membership, is made up of over 24,000 Sunday-schools with 27,000,000 pupils. It was founded in London in 1889, and has since spread to all parts of the world. At a dinner in New York, given by Mr. H. J. Heinz, chairman of the Executive Committee, Dr. John R. Mott expressed his conviction that there is to-

day extreme urgency that the campaign be earnestly pushed to win the coming generation to Christ. Dr. Samuel M. Zwemer gave a convincing appeal for the eighty millions of Moslem children, who have no modern schools, no uplifting home training, no pure literature, and no right idea of God. Mohammed could not have said: "Suffer the little children to come unto me for of such is the kingdom of Islam," for Mohammed's life, his home, his heaven were such as would blight the purity of childhood.

It is to reach the millions of neglected children in Moslem lands, in India, in Africa, in China, in South America, and in Japan, that the World's Sunday-school Association is working to-day. Mr. Frank L. Brown is the secretary in New York and Rev. Carey Bonner in London.

A CHANGE OF TACTICS IN INDIA

HITHERTO the missionary work in India has almost necessarily been confined largely to the lower castes and outcastes. These people have been more ready to accept Christianity and have come in such numbers that the time and strength of the missionaries has been overtaxed to instruct them. Now, however, more systematic effort is being made to reach the higher castes and educated classes, and from them to recruit leaders.

Mr. Sherwood Eddy, whose work among the students and higher classes in China has been so greatly blest, sailed last August for India to conduct there a series of union evangelistic services. First, he is holding training conferences for pastors, catechists, teachers, and other

Christian workers in South India. These conferences are in preparation for the effort to win the middle and upper classes to Christ's standard. The Church has been prepared for this work in a remarkable way, and there is, in India, a great spirit of prayer and expectation. All the Presbyterian and Reformed churches in South India are uniting in the movement.

A second part of Mr. Eddy's program is to break through the serried ranks of caste in the colleges of India. Few of the Brahmins and high-caste students have been touched by the Christian message. The mass movements have been wholly among the lower and outcasté classes. But the Gospel of Christ is the power of God unto Salvation unto every one—including the Brahmin—that believeth. Has not the time come to prove this true? Mr. Eddy is holding meetings for thousands of these high-caste Hindus who are attending the Christian colleges—and others in the large cities. Only God can achieve the desired results—but He can and will, in response to believing prayer and faithful witnessing. The dates are as follows: South India, Conferences—September 16th to 30th; South India, evangelistic campaigns (Bangalore, Vellore, Madura, Palamcottah)—November 1st to 18th; North India, evangelistic campaigns (Ahmednagar, Delhi, Agra, Lucknow, Calcutta, and special colleges)—November 22d to December 25th.

Mr. Eddy expects to arrive back in America on February 1, 1916. He asks for prayers of Christians at home, as he engages in the work which is the most difficult he has ever attempted.

RECRUITS FOR THE FRONT

IN spite of the unrest in the world, and the danger of travel on the sea; in spite of the financial depression that has curtailed the income of many Christian givers; in spite of the uncertainty as to the outcome of the great war, missionaries continue to leave England and America to carry the Gospel to those in non-Christian lands.

In London recently, the Church Missionary Society held a farewell meeting to bid Godspeed to 148 missionaries, 40 of whom were going out for the first time.

A remarkable report of the largest party of missionaries that ever sailed for their field on one steamer, comes from Mr. Mason Olcott, a Princeton honor-man, who recently left his home of culture in New York to serve in Vellore, India. Mr. Olcott writes of 140 missionaries who sailed from San Francisco on the *S.S. Mongolia* on August 25th. Of these, 84 were bound for China, 23 for Japan, 14 for India, 8 for Korea, 5 for Siam, 1 for Burma, and 1 for the Philippines. They were going out to engage in many lines of service—Evangelistic, educational, medical, nursing, executive, orphanages, Y. W. C. A. and Y. M. C. A.—under 16 different denominations and other religious organizations. The returning missionaries had already served a total of 739 years. Who can foretell what sacrifice and joyful service may be in store for the 80 new missionaries.

The difficulty and danger of present-day travel is indicated by the recent experience of a party of 32 missionaries who sailed from America for Egypt and the East on the Greek

steamer *Athinai*. The vessel took fire in mid-ocean and burned fiercely. A wireless call brought help, and the passengers were safely transferred to the *Tuscania*, which brought them back to New York. Nothing daunted, the missionaries, in spite of the loss of their goods, were soon headed again for their fields of service. They were not, like Jonah, fleeing from the Lord's work, but, like the apostle Paul, were not to be hindered by adversaries and obstacles.

CHANGES IN HAITI

LIBERTY is not synonymous with independence. Small, weak nations that are unable to preserve stable governments or to protect life and property seem destined to come under the control of stronger nations. A friendly power may control a smaller nation to the great advantage of the latter. Already Porto Rico is reaping the benefits of American administration, and Hawaii and the Philippines are in much more prosperous and enlightened condition than they would be if self-government were attempted.

After years of turmoil and perennial revolutions in Haiti the American Government has found it necessary to establish, for a time at least, a protectorate over the "Black Republic" of the West Indies. There is no doubt that the little republic needs the strong hand of a big brother to put an end to the internal conflicts, the graft, and political turmoil. The small boy may not relish the discipline and restraint, but the friends and neighbors will appreciate it. Mexico would profit by a similar arrangement, but is so large that she should be expected to govern herself.

The United States Government has submitted the following ten-year program to the new Haitian President, General Dartiguenave, with the request that he sign it promptly:

"1. A Haitian receivership of customs shall be established, under American control.

"2. A native Haitian rural and civic constabulary is to be established under the command of American officers.

"3. Through its customs-control the United States shall govern absolutely all expenditure of public moneys to the extent necessary to prevent speculation and safeguard the interests of the American people.


"4. Haiti shall cede no portion of her territory to any nation other than the United States of America.

"5. All revolutionary forces are to be disarmed.

Secretary Lansing refers to the arrangement as a "protectorate," and says:

"We have only one purpose—that is, to help the Haitian people and prevent them from being exploited by irresponsible revolutionists. These are not properly revolutions; they are unorganized enterprises which invoke no question of principle, and they are ruining the country. While they are in progress people are starving in the streets of Port au Prince because they can not secure the supplies of food which abound in the country. Things have been going from bad to worse, and something must be done. The United States Government has no purpose of aggression and is entirely disinterested in promoting this protectorate."

The only Protestant missions in Haiti are those of the Protestant Episcopal Church and of the colored branches of the Methodists and Baptists.



COMING EVENTS

November

- 2d to 5th—Medical Missionary Conference, Battle Creek, Mich.
3d to 5th, 7th—Laymen's Missionary Movement Convention, Wichita, Kan.
3d to 5th, 7th—Laymen's Missionary Movement Convention, Baltimore, Md.
7th to 10th—Laymen's Missionary Movement Convention, Philadelphia, Pa.
7th to 10th—Laymen's Missionary Movement Convention, Mitchell, S. Dak.
10th to 12th, 14th—Laymen's Missionary Movement Conv., Milwaukee, Wis.
10th to 12th, 14th—Laymen's Missionary Movement Conv., Portland, Me.
14th to 17th—Laymen's Missionary Movement Convention, Boston, Mass.
14th to 17th—Laymen's Missionary Movement Convention, Cincinnati, O.
16th—Provincial Synod Protestant Episcopal Church, Richmond, Va.
16th to 19th—Conference in Behalf of Israel, Chicago Hebrew Mission.
21st to 28th—Home Mission Week.
28th to Dec. 1st—Laymen's Missionary Movement Conv., Wheeling, W. Va.
28th to Dec. 1st—Laymen's Missionary Movement Conv., Waterbury, Conn.
29th—The 40th anniversary of the opening of Doshisha, Japan, 1875.

December

- 1st to 3d, 5th—Laymen's Missionary Movement Convention, Manchester, N. H.
1st to 3d, 5th—Laymen's Missionary Movement Convention, St. Louis, Mo.
5th to 8th—Laymen's Missionary Movement Convention, Cleveland, O.
5th to 8th—Laymen's Missionary Movement Convention, Albany, N. Y.
6th to 11th—Meeting of the Council of Women for Home Miss., Atlanta, Ga.
8th—The 75th anniversary of the sailing of Livingstone for Africa, 1840.
9th to 12th—Laymen's Missionary Movement Convention, Toledo, O.
25th—Tenth anniversary of the National Missionary Society of India, 1905.

January

- The one hundredth anniversary of the American Bible Society.
2d to 9th—World's Week of Prayer.
12th to 14th—Foreign Missions Conference, Garden City, L. I.
17th—Fifteenth anniversary of the death of Elias Riggs of Turkey, 1901.
19th to 21st—23d Laymen's Missionary Movement Convention, Houston, Tex.
19th to 21st, 23d—Laymen's Missionary Movement Conv., Duluth, Minn.
23d to 26th—Laymen's Missionary Movement Convention, New Orleans, La.
23d to 26th—Laymen's Missionary Movement Convention, St. Paul, Minn.
23d to 26th—Laymen's Missionary Movement Convention, Minneapolis, Minn.
23d to 26th—Laymen's Missionary Movement Convention, Rochester, N. Y.
26th to 28th, 30th—Laymen's Missionary Movement Conv., Jackson, Minn.
26th to 28th, 30th—Laymen's Missionary Movement Conv., Fargo, N. Dak.
26th to 28th, 30th—Laymen's Missionary Movement Conv., Reading, Pa.
29th—Fiftieth anniversary of sailing of James Chalmers for South Seas, 1866.
30th to Feb. 2d—Laymen's Missionary Movement Conv., Wilmington, Del.

R Location of Indian Tribes, Bolivia, S.A.

J.B.S.



A NEGLECTED AREA OF THE NEGLECTED CONTINENT
 Drawn by Rev. Gerhard J. Schilling, D.D.



THE HOME OF SOME OF THE NEGLECTED AIMARA INDIANS, IN BOLIVIA

Unevangelized South America

THE CALL OF TEN MILLION NEGLECTED INDIANS

BY REV. GERHARD J. SCHILLING, D.D., BUENOS AIRES, ARGENTINE
Missionary of the Methodist Episcopal Church (North)



DURING my stay in the United States I have often been asked: What is the use of sending missionaries to South America, when all the Southern republics are Christian of the Roman Catholic type?

An experience born of many years' residence in Argentine, Chile, and Bolivia has taught me that every reason which makes it necessary to preach the Gospel in North America is equally applicable to South America. Besides this, we must not for-

get that there are millions of souls in that continent who have never yet heard of the Christian faith, and other millions who have a very wrong idea of it. Surely these benighted souls constitute a legitimate field for missionary labor.

Few American Christians have any definite idea of the number and condition of these unevangelized multitudes. Their number is not known. In the United States it is estimated that there are 260,000 Indians and many mission boards in North America which carry on work among

the various tribes. Contrast the conditions in the Southern continent. In Ecuador, for instance, out of a population of 1,250,000 the Indians number 870,000. These are very low in the scale of civilization, and the majority of them are absolutely unevangelized. Moreover, 200,000 of the Indians in that republic, have never as yet been politically subdued. They still roam in the forests, killing game with their poisoned arrows and bringing down birds with their long blowpipes. Any approach to them is unsafe, and no one seems willing to expose his life in an effort to win them to Christ.

Look at Peru. The last census reveals the fact that 57.6 per cent. of its population of 2,592,000 are Indians. Some of these have heard of the Christian faith, and some will even salute a church when they pass, but two millions of them could not give a reason for the faith that is within them.

In Bolivia we find 50.9 per cent. of the people Indians, or 920,864; of the 486,018 of "mixed population" returned in the last census, almost all have little Spanish and much Indian blood in their veins. So we can safely add one million Indians as the Bolivian contingent.

No man living can tell how many Indians live in Brazil. Baron de Santa-Anna Nery, authority on the question of Indians in the Amazon valley, actually gives the names of 373 tribes in that region. I venture to say that there are from seven to eight millions of Indians in Brazil.

In addition to these millions there are the unnumbered Guaranies and Lenguas, 25,000, as Rev. W. B. Grubb estimates, in Paraguay and

the Gran Chaco of Argentine. There are the Patagonians of the South and the Araucanians of Chile. One could fill pages with only an enumeration of their tribal names and a guess at their numbers.

Indian Life and Character

The manner of living among these Indians is as varied as the area in which they dwell. Begin with the southernmost, the Onas of Tierra del Fuego. Altho they are exposed for months during the rains to frost and snow, they go about almost naked and entirely so in their poor habitations, which take often the form of caves dug into the side of a hill. Many of them are polygamists and all show very little respect for the government. Not long ago a Chilian Army officer stationed among them, was found pierced by twenty-five arrows pointed with splinters of glass.

A much sturdier race are the Araucanians. Among all the aborigines of the region now called Chile, they only have never been conquered, neither by the Incas who extended once their empire as far as Maule, or by the Spaniards who had to withdraw from them. It has been my privilege to preach to them in 1907, and I found among the family of Mapuches, near Carahue, a very kind reception. They live in large huts, called rucas, the sides of which are made of branches, straw and occasionally of hides. Some of these rucas are large enough to shelter all the members of one of the smaller tribes.

The Indians in Southern Argentine, south of the Rio Negro, have wonderful physical endurance, especially where pain is concerned. Dr.

F. Corbin of Mendoza, who lived a long time among them in the neighborhood of Viedma, told me the following incident of his medical practise among them. Two Indians had been fighting with knives. One had been severely cut in the abdomen. He managed to reach the doctor's house, simply closing the wound, holding the sides together with his

This was ten hours after an operation involving a large flesh wound.

The Indians of the Gran Chaco, the northwestern reserves of Argentine, and the Guaranies are first cousins. The Rev. W. B. Grubb, who knows most about them, says: "Altho cannibalism is not practised in the Chaco, the people have many stories about it, which may be only



MASKED SOUTH AMERICAN INDIAN DANCERS COMING FROM THE ROMAN CATHOLIC CHURCH

bare hands. Dr. Corbin sewed up a large flesh wound and left the man in one of his outhouses. When he came to visit the man the next morning, he found the Indian's squaw sitting by the door of the hut, smoking a cigaret. She fell down at the doctor's feet, imploring him not to be angry with her husband. She said that necessary business had taken him to his home, "But," added she, "he will be all right, doctor, he did not go on foot but on horseback."

invented. But it is quite possible that they are the result of a long-forgotten habit. These cannibals are supposed to be located in the far West, and in that direction among a people of Guarani descent, such practises were evidently in vogue.

. . . The most prevalent crime among the Lengua-Mascoy (one of the Paraguay tribes) is that of infanticide, which they do not rank in the same category as the murder of a grown child or adult, and this

evil is so general, that the very existence of the race is endangered. There are many reasons for infanticide. The strongest incentive to the crime is the difficulty of nurturing and bringing up a young family under the most unfavorable conditions, especially the shortage of food. It is for this reason that an Indian mother nourishes her child up to even four and sometimes five years of age, and she feels that in her hard, exposed, and trying life, it would be absolutely impossible for her to maintain and suckle a numerous family. There is no doubt that infanticide owes its origin to stress of circumstances, and that sanction was sought for it on religious grounds, in order to obviate the instinctive repugnance to such a crime.

Another feature of heathenism, found among the Lengua-Mascoy Indians, which is apt to strike one at first sight as extremely cruel, and indicative of a total lack of natural affection, is the habit of hastening the death of the aged and the victims of a serious accident or sickness. So long as there is any probable hope of recovery, the patient is kindly treated and attended to, but their attitude to these unfortunates at once changes when they realize that their efforts are in vain. Then they hasten death by starvation and neglect, sometimes even by violence, and wilful, premature burial is by no means an uncommon occurrence.

Some Bolivian Tribes

In Bolivia there are even to-day a great number of distinct tribes of Indians. From the map which accompanies this sketch, it will be seen that the two most prominent families

are the Quetchuas and the Aimaraes. Having lived several years in Bolivia, it was my joy to establish preaching services among the Aimaraes. The Quetchuas belonged to the four original tribes which unitedly composed the Inca empire.

Much of the history of these prehistoric people is shrouded in mystery. But we know that there was at the end of the twelfth century an Inca Empire. This was composed of the Incas proper, the Quechuas, Canas, and the Cauchis. At about the middle of the twelfth century these men of the highlands built the famous city of Cuzco. They made it the capital of the empire. From that city expeditions of the neighboring tribes were conducted. It was the Inca—for the word Inca originally is a title, such as Emperor—Viracocha, who, in the territory now called Bolivia, attacked the Aimaraes and conquered them. In their midst he built upon the ruins of an old city, Taipacala, the magnificent temple-city and palace of justice of Tiahuanaco. Its name implies "The Desired One on the border of the lake." Lake Titicaca has receded some ten kilometers since then. The mighty city is a heap of ruins and jackals live now where grave judges once decided questions that involved the life or death of the accused. The proud Aimara, then considering himself the lord of the eternal mountains, is now a shy and crushed servant. He evades the white man who so treacherously treated his forebears in the days of Atahualpa, the Cræsus of his time. With the Spanish political yoke the religion of the conquerors was enforced upon all natives. Many of them little

cared whether one image, that of the sun or moon, or another, that of the cross or of the "mother of heaven," adorned their temples or surmounted the hills. The symbol was to them of but little value. And so in his heart to-day, as then, both the Aimara of the mountain or the Indian of the plain, worship the sun, the one imploring the giver of heat and light to shed his benign rays

powerful mission will begin its work of evangelizing these descendents of the lordly Incas, to bring them to know the King of Kings, Christ, their Savior?

From the map it will be seen also that there are twenty-five more major tribes of Indians in Bolivia. On the official maps used in the Bolivian schools, drawn by Dr. Dan. Bustamante, all these are called "sal-



ONE OF THE MASKED SOUTH AMERICAN INDIAN DANCERS AT A CHURCH FESTIVAL

upon the cold, gray, misty mountain abode; the other pleading with the shining sun, lest he burn his body, dry up the fountains, and consume his growing crops with his fire. There is at present a society for the protection of the Aimara Indian in La-Paz, but its members simply think of helping them against the sharper, brown or white, who tries to swindle the poor native out of his land and inheritance. When will the day come in which a great and

vajes" or savages. Some of these, as the Guanans who are bordering on Paraguay, or the Chacaros of the East Andes, are still cannibals. No one knows their language, and they hide in the marshes or climb into the trees at the approach of the white man. Lucky, indeed, the foreigner who, having been saved from their poisoned arrows, has been permitted to reach the outer border of their domains.

I little wonder at the wild heathen

rites and orgies after having seen several of the festivities and pagan dances performed by the so-called Christian Indians in Bolivia. These dances took place during one of their church festivals.

Wild Indian Dances

I saw them gather for the dance, sewed into the skins of the alpacca, imitating bears, or wearing masks representing lions or rats. This consisted of stepping slowly to the weird sound of bamboo flutes, meanwhile describing large circles. Suddenly they stop at the sign of their leader, turn about and retrace in dancing step the circle just marked. At another signal they stop altogether, when their squaws regale them with small tin cups filled with diluted raw alcohol, manufactured from sugarcane. In a few minutes dancing is resumed, and some of the men kept this up for forty or forty-eight hours, when they fell in death-like stupor to the ground. They never took off their masks or fancy dresses during all this time and even slept out their debauch in the attire of their orgies. This was in honor of the feast of the Immaculate Conception of the Virgin Mary. Can the pagan Indians have more horrible or degrading feasts than these?

From the Bolivian border of the Pilcomayo district we come into the almost unknown regions of the Amazon Indians. Somewhere there are the Uginas, of whom even serious white men affirm that the tribe has short tails. There are the Mojás of the Beni, who beat the bark of some tree until they can make of the fiber smocks to cover their nakedness. Again, there are the Napo In-

dians who have pierced the lobes of their ears, and, by inserting coils of bamboo bark, have created holes that are from two to four inches long. Almost all of these Indians are mere savages, living from hunting, fishing, or on the wild fruits they find.

Cross over to the Guianas now, and you will find even in territory belonging to European nations wild Indians who worship the Ceiba tree and place food at the root of such trees nightly. Ghastlier still is the occupation of the Jivaro Indians of Ecuador. They know how to extract from the heads of the enemies—which, like the Dyaks of Borneo, they carry away as trophies—the skull. Somehow, I imagine, they must break the skull into fragments. They do this, however, without destroying the overlying flesh. This they shrink by some process, leaving all hair on the head, until the whole has contracted to the size of a man's fist. During this process they know how to mold the flesh in such a manner that it retains the general semblance of the former being, reduced only in size to a diameter of about four inches. Ghastly, indeed, appear these trophies of an unbridled hatred against their enemies.

Missions to the Indians

Efforts to reach the South American Indians with the Gospel have been few and very far between. The scattered location of the tribes would not have been so detrimental if the efforts had been directed by responsible boards and in a systematic way promising continuance. But the majority of these missions are of a spasmodic character. Two of the stations I know are exceptions. I

refer to the work of Rev. Grubb in Paraguay and the successful mission of Rev. Mr. Sadlier among the Araucanians in Chol-Chol. These are under the direction of the Society for the Propagation of the Gospel.

A Remarkable Conversion

But some others, conducted by men and women of deep piety and

not want to buy. But the colporteur prest his wares and, really so as to get rid of the man, Chiriotti bought a copy. "So, now you can go on," said he to the colporteur, when, to his surprize, that man said: "No, sir, now my real work begins. You have no idea how to handle the Bible, nor how to get the best out of her." So he took a copy and made Chiriotti open with him at the same



WORTH SAVING—TWO PUMA INDIANS OF BOLIVIA

unquestioned consecration, are of a very doubtful value because of their lack of backing. One had a very remarkable beginning. Antonio Chiriotti, an Italian, lived in California and owned a flour mill. He was a widower and childless, a prosperous man and, of course, held to the Roman Catholic faith. One day a Danish Bible colporteur offered him a copy of the Scriptures. He did

passage. He turned to a prophecy and then to its fulfilment. Chiriotti told me that the colporteur remained three hours at this first visit. A dive of three hours into "The Book Charming" will set any man to know more about it, and so our Italian friend began to study for himself and, finally, was soundly and scripturally converted. Naturally, he wanted to do something evangelical

for others and finally decided to go to the Argentine Republic and start a mission among the unevangelized Indians in the Gran Chaco. When he reached Buenos Aires he was already advanced in age and rather a sick man. He deposited some \$40,000 in two of the banks and then wanted to make his will, giving all this money to the work he had planned. How great was his surprise when he learned that under Argentine law he could not make such disposition of his money. Then his attention was called by a godly physician who had practised some years in Bolivia to that country, and in 1911 old Chiriotti actually arrived in La-Paz where I was one of the witnesses to his will, giving all his money for the evangelization of the Aimara Indians. Then he died. The four executors of his will bought a large tract of land on the border of Lake Titicaca, and with the land were taken over some thirty families of Indians. The interest of the residue of the capital is just large enough to pay for the salary of one married missionary. The work is excellent, but I doubt the wisdom and the permanency of such isolated efforts. Past history has shown that somehow they come to grief. How much better had Chiriotti left his money to some constituted board of missions who would continue the work and enlarge it even if something had happened to the original gift.

In Puno, Peru, an excellent Christian couple, Mr. and Mrs. A. Stahl,

independently work for the evangelization of the Indians. They often live in abject poverty, and while they are most Christlike, healing the sick and helping the needy, no constitution can stand the strain they put on theirs, and with their disappearance from the field the work is likely to come to an end. The same may be true of some workers who have come to establish themselves among the Indians of San-Pedro, Bolivia. They are connected with some "Faith Mission" in Australia. It seems to me very apparent that the heavy drain upon the finances in Australia caused by the present war, will greatly diminish, if not stop altogether, for some years, these special gifts for independent mission work.

The world is paying attention to the great continent of the South as never before. The war in Europe, the completion of the Panama Canal and, to the Christian worker, the notices of a great Latin America Christian Workers' Congress during the month of February of 1916 in Panama, are some of the factors which produce this interest.

We hope that the movement southward will not only result in commercial profits to all concerned, and not simply strike an international and an intercollegiate note, but we hope that definite plans will be discussed and adopted, whose sole and persistent aim will be to bring the truth as it is in Christ Jesus to these millions of unevangelized Indians of South America.

It is a fearful sin to be going through the world with a light kindled by the Holy Spirit to guide sinners to Jesus, and yet to carry this as a dark lantern, which can give no benefit to any one. But how vain is it, on the other hand, to hold up a lamp when the light is almost out.—WM. C. BURNS.

The Students of Latin America

BY CHARLES DUBOIS HURREY, NEW YORK

General Secretary of the Committee on Friendly Relations Among Foreign Students



WHY are the students of Latin America a supremely important factor in causing the will of Jesus Christ to be respected and obeyed in their nations? Certainly not because they are numerically strong: it is doubtful whether one in a thousand of the total population is a student of university grade; surely not on account of financial power: many will inherit and acquire vast wealth, but as undergraduates they are not taxpayers; their impetuous radical speeches and writings do not vitally influence political life. Not what they are, but who they are, and what they are becoming, require that they be reckoned with in any enterprise affecting the future of their people.

Within ten years Latin students who are now pursuing their studies in Mexico, South and Central America, and abroad, will be making the laws, directing the industries, editing the journals, and determining in large measure the policies of a score of republics. Will the laws be framed and executed for the welfare of the people? Will industry recognize and respect the rights of the toiler? Can the press be reckoned as a powerful ally of righteousness, and will national policies be such as will advance the cause of international good-will?

An affirmative answer to these inquiries will depend on the extent to

which the teachings of the Author of the Sermon on the Mount are disseminated and obeyed among the educated leaders of Latin America. The spreading of knowledge of the sublime truths of the New Testament, and obedience thereto, constitutes a solemn obligation and inspiring opportunity facing the Christian people of North America. The same fundamental factors essential in building and fortifying character among college men of the United States and Canada are indispensable in the construction of South American manhood.

During the past year forty thousand North American college men were enrolled in devotional Bible-study groups, and other thousands read and studied the Scriptures privately. Nearly as many followed regular courses in an investigation of the needs of the nations for the Christian religion. Ten thousand enlisted voluntarily in definite altruistic service to fellow students and others. The study and practise of prayer are widespread in college circles; three thousand selected student leaders devoted ten days to study and training in summer conferences. Every Sunday finds over one-half of North America's student population assembled in the churches for worship and communion.

Scarcely a Bible-study group can be found in all of the student centers of Latin America. Mission and

social-study courses are practically unknown; here and there one discovers examples of social service, but the majority of university students are allowed to live in selfishness. Not five per cent. of the students attend church, and the practise of prayer is practically abandoned. One student conference enrolled one hundred students representing a half-dozen institutions of higher learning.

These facts are not stated with a view to making odious comparisons, but rather in order to reveal to Christian people in North America the wonderful opportunity they have for sharing and cooperating with Latin America in applying approved methods of character-building to the needs of student life in the Latin American republics. Successful cooperation will depend largely upon the attitude of North Americans. One who would awaken interest in the Bible as a guide to true living, and inspire confidence in the Church as God's organized plan for extending righteousness, must not move among Latin students with an air of superiority and racial pride; let him rather recognize his own personal shortcomings and the mistakes of his nation; let him appreciate the achievements of Latin American civilization and the noble qualities of her citizens, and let him fully identify himself with their interests and aspirations. He will not go far afield if, in this spirit, he emphasizes the supreme importance of high moral character among the youth of a nation, and the indispensable contribution of the religion of Jesus Christ in achieving such character. He will be wise in refraining from references to the glory and greatness

of his own nation, and in abstaining absolutely from attacks upon any form of religion.

Those Anglo-Saxon people who have been most successful in winning the confidence of Latin American students have quickly established points of contact in the study of English, athletics, social life and love of country; participation jointly in these exercises and in discussion of the claims of patriotism has opened the way naturally for reading the Bible, the abandonment of practises that cripple physical efficiency, and for heart to heart talks about the life and mission of our Lord.

That there are obstacles in the way of making Latin American universities truly Christian no one can deny. That the obstacles are insuperable no one dare affirm. The response of students and professors to a sympathetic approach is most encouraging; the generous backing offered by individuals and governments to efforts for the moral and religious welfare of students challenges our admiration. Thousands of thoughtful students and professors are waiting for friends who will show them that belief in God and immortality is rational, that religion is to be incorporated in daily life, and to manifest its power in transformed lives and communities.

The people of North America should not overlook the opportunity to interpret the best in their civilization to the two thousand students in the United States from all parts of Latin America. They are studying here for a few years, and will soon return to positions of influence among their people. They should have no occasion for feeling that the

"Yankee" is selfish and provincial. Every facility should be placed at their disposal which will acquaint them with the best homes, with agencies and organizations seeking the welfare and uplift of the people, and above all, they should come into personal touch with the ablest students and professors who are earnest Christian men, disposed to share their religious convictions.

Over one hundred Latin American students enjoyed the hospitality of the North American Christian Student Movement as guests at the summer conferences last June. The possibilities of such fellowship are thus stated by one of the wisest leaders in Christian work in Latin America:

"I am just finishing twenty days of work in the Latin American section of the student conferences. In the eleven years of my residence in Latin America I have never experienced anything that has brought me such certainty as to the ultimate success of the task we have in hand in these Latin republics. I have always been confident; now I am sure. I have seen in the last three weeks young men from the best classes, the leaders of their peoples, yielding themselves not only to the influences of friendship, but to the highest work of the Holy Spirit. I have seen men transformed from agnostics to fervent disciples, from relentless partisans to apostles of a New Brotherhood, from careless seekers of selfish pleasure to resolute warriors for honesty, purity, and kindness. I attended the conferences for the full time at Eagles Mere and at Northfield. At these two conferences a total of thirty-four men, exclusive of the leaders, attended. They repre-

sented the Philippine Islands, Porto-Rico, Cuba, Mexico, San Salvador, Costa Rica, Colombia, Brazil, Paraguay, Argentina and Spain. Many came for the good time they would have, resolved to skip all they could of Bible study, etc. Several rebelled at the start, and I believe were only held to the system of the Conference by their sense of the duty of a guest. One started a theosophist and a distorter of the Bible and ended a Christian, eager to learn all that the Bible contains. One man, caught in the grip of a habit that meant the destruction of his mind and eventually of his life, found most joyous release.

"At Northfield, church difference, international jealousy, and personal aversion to piety, threatened to disrupt the Conference. Within two days of the end of the Conference, in a discussion class, a dispute arose which threatened to lead to international complications at every point and delayed the session an hour. This seemed to be the final explosion of the pent-up feelings of men who had been fighting for self-control for a week. The very next evening was marked by a deeply spiritual discussion on "What Does It Mean to be a Christian?" The decision meeting held on Sunday was the most moving I have ever attended. Every man present voluntarily signed a contract to follow and serve Jesus Christ as Master and Lord, and to read the Bible and pray. Those who had been open and flagrant in opposition frankly confessed their sin and begged forgiveness.

"The results are far-reaching. One representative of a splendid family said he was going home to be a

Christian engineer and a promoter of Christian work for young men. Another, a brilliant graduate in engineering, offered a month's salary whenever Christian work can be opened in his city, one of the unopened student centers of South America. One, a brother of the president of a republic where the Christian Association has never had a welcome, declares it as his intention to use his influence to introduce the Association there."

In the past, selfish motives and the desire for gain have too largely determined the attitude of North American people toward Latin Amer-

ica. Commercial congresses and trade commissions are desirable and necessary, but Christian people of all nations should hail with great joy the approaching congress on Christian work in Latin America to be held in Panama in February. May it mark the beginning of genuine cooperation of the Americas in great moral and religious enterprises! It will certainly recognize the important relation of the universities to the spread of Christianity, and will adopt plans which will result in the centers of learning becoming sources of moral and spiritual enrichment for all the people.

Shall We Send Missionaries to Argentina?

BY REV. ERNEST N. BAUMAN, BUENOS AIRES
Missionary of the Methodist Episcopal Church



ABOUT twelve years ago a Methodist local preacher began to hold occasional services in a private house in this suburb of Buenos Aires, known as Flores. For years the work was carried on by lay-workers in private houses or rented halls, finally a regular pastor was appointed, and the work flourished so well that it was decided to build a chapel. Almost everybody was ready to make sacrifices so that this chapel might become a reality, and finally the prayers and good works of this congregation bore fruitage.

A chapel, measuring forty-five feet by twenty-seven, was erected last

year, and in a short time it was very evident that it would soon be much too small for the ever-growing congregation. The best feature of the year has been the prevailing spirit of conviction. Sunday after Sunday sinners followed the Gospel call, young and old became convicted of sin, repented and surrendered to Jesus Christ. One night we were deeply stirred by the conversion of a young man, whose wife was a faithful member of our church. We knew that she and her parents were earnestly praying for her husband, and were overjoyed to see their prayers answered in this way. Some time afterward another young man came under conviction as a result

of the prayers of his sweetheart. His family is still indifferent to vital Christianity, but the young man has experienced a wonderful change and does not fear to do personal work for the Master. About the same time a woman, on whom I had called, was happily converted. Her life had been a peculiarly sad one, her husband had been a confirmed drunkard for upwards of thirty years. One

were held and the matter was prayerfully brought before them; hence we believe that what was done was not merely a result of a momentary impulse but rather a deliberate choice inspired and invigorated by the prayers and personal talks of parents and teachers. The children have since been organized into a probationers' Bible-class so that their early decision of childhood may be



A GROUP OF MISSION-SCHOOL CHILDREN IN ANENDOGA

son, who for several years had followed the evil example of his father was converted three years ago, and it was due largely to his influence that the mother took the same step. Now both mother and son are anxiously praying for the speedy conversion of the drunken father.

In our Sunday-school we have had the privilege of seeing about twenty children decide for Christ. Parents and teachers had been praying and working for this for a long time, special meetings for the teachers

grounded and built up on the word of God. One of the most helpful features of the work in this congregation is the fact that the parents are so deeply concerned about the spiritual well-being of their children.

From these and other similar results, we must conclude that the Protestant Church has a right to work in this land. But there is another reason. Argentina, Uruguay and Paraguay have together 8,000,000 inhabitants, and about three hundred thousand immigrants land on these

shores annually. Italy and Spain furnish almost all of these tho there is also some sprinkling of Germans, English, Russian, etc.

Buenos Aires, the second Latin city of the world, has 1,300,000 inhabitants. It is by far the largest and most cosmopolitan city of all South America. It is noted for its splendid avenues and parks. It is just as busy and modern as any other city in the world. It has a most modern electric light system, and its street-railways are a great improvement on those of New York. An extensive subway system is under construction at present, in order to relieve the very much congested downtown district.

In New York City there are but forty Roman Catholic churches, about the same number as in Philadelphia, where there are also 500 Protestant churches, while Buenos Aires has but twenty. Is it fair that New York should have about 900 Protestant churches, Philadelphia 500, and Buenos Aires only twenty?

A Roman Catholic priest from North America, who has a parish in this city, throws light on the subject, when he says: "We have no such liberty, power, or influence in Argentina as we have in the United States. Both native and foreign elements are entirely irreligious. In our own parish only 8 per cent. attend church, and when they do attend they are so noisy that no one would ever dream that they are in a church service. All our work is fearfully undermanned; there are only 1,000 priests in all Argentina, and I know one parish of 130,000 souls here in Buenos Aires which has only one priest and two assistants.

The city of Rosario, with 170,000 inhabitants, has but seventeen priests. We priests are hated, reviled, and despised. We can not even take a religious census in our own parish without being molested. It is considered bad luck to meet one of us on the street. We American priests have petitioned the Pope to allow us to wear ordinary clothes and to put aside our priest's dress when we go out, so that we may be better able to reach the people. Should Protestants have missions here? Why not? The two churches get along very well side by side in the United States, why not here?"

The above statement was made to Robert E. Speer and to Rev. S. D. Daugherty, a Lutheran missionary still resident here. The prevalent immorality all through these republics is a fact that can hardly be exaggerated. Not long ago a prominent citizen of Buenos Aires assured me that not one man out of ten in this city is true to his wife.

There are scores of towns which are not yet occupied by any Protestant Christian missionary. The large cities are being touched only slightly by the preaching of the Gospel, and there are still some of the capitals of provinces which have no regular Gospel preaching.

What greater argument does the Christian need than this: South America is still groping in moral and spiritual darkness. South America does not know the saving power of the Lord Jesus Christ. This is the Macedonian cry from South America. We Christians have the Gospel to-day because St. Paul said: "I was not disobedient to the heavenly vision." Are we disobedient?

The Latin-American Congress*

BY REV. CHARLES L. THOMPSON, D.D., LL.D., NEW YORK
Chairman of the Commission on Unity and Cooperation of the Congress on Christian Work in
Latin America



THE events of the last few years have made a new American map. The finishing of the greatest engineering achievement in all our history has reconstructed our geography.

North and South America, united geologically by continuous mountain ranges, are now bound by the living ties of commerce, and social and educational interest as well as by common political ideals. It is therefore important that they should understand each other religiously, and that by both of them common standards of Christian thought and life should be accepted. For such is going to be their unity in all other respects that for their common welfare the same ethical and Christian ideals should be acknowledged and made effective among all the people.

It is in no spirit of superiority that we own the fact that to North America there came a type of life, and an inheritance of reformation truth, denied to South America. It is no reflection upon South America for them and us all to own the fact that, whereas the upper half of the continent was settled and occupied by men of sturdy religious convictions, who sought only a home where they and their descendants might enjoy civil and religious freedom, the lower half of the continent

was explored and conquered in a lust for gold and glory. Its people in large measure have failed of the impulse for noble living which comes by a noble inheritance. If we have inherited high moral ideals it is not to our praise, but it constitutes a reason why we should share them with others less fortunate.

It is this appeal which may be confidently made and which will be a mighty leverage in the endeavor to lift to higher levels and purer forms of Christian truth people who have been made cold or indifferent by the formalities of religion without its spirit.

It is to be hoped, therefore, that the mind open to recognize elements of truth and goodness in any form of faith will characterize the Panama Conference. While from the prevailing religion of Latin America as an institution we may not expect much welcome or cooperation, yet doubtless there are many individuals, nominally or by inheritance attached to that faith, who will give us welcome in our program and help at least along some lines of Christian advance. Even as in the United States such help is given in matters of temperance and social reform, so it is believed it will be in Latin America. Indeed, we have been assured by men high in civic authority in South America that an approach to those republics—not in a way of

* From the tenth to the twentieth of February next there will be held in the City of Panama a Congress of all missionary societies working in Latin America. It is the purpose of this paper briefly to state the reasons for such a gathering—its scope and the ends it is hoped it may serve.

condescension, but of helpfulness to better enable people to carry burdens which they realize are too great for them—will be welcomed. Let us then manifest an eager readiness to cooperate with any who will unite with us on any plane of the great Christian enterprise. Let us not demand cooperation in the entire program as a condition of accepting allies for any part of that program.

There are two other important reasons for considering our Christian duty to Latin America. First: There are probably forty thousand students in her various universities—of most of whom it may truly be said that the doctrines and ceremonies of religion to which they have been accustomed no longer make any strong appeal to them. But they are to be the leaders of thought and action for all those republics. The future of those republics will be determined largely by them. If they become skeptics, or totally indifferent to all religious questions, it will bode no good for the future of those lands. If we have a message that will appeal to inquiring minds, and if we can open up to them possibilities of a higher life than any that now seems open, we will be doing much for the stability and permanence of Latin-American institutions.

Again, there are eight million Indians in Latin America for whose spiritual life almost nothing is now being done. We do not forget that there was a time when Jesuit and Franciscan priests did heroic service in their behalf and lifted many of them out of their age-long barbarism. But those priests have few successors now. From many min-

isters of religion the people would get little help, because their lives so definitely contradict their preaching. The same spirit which sends us as missionaries to barbarians across oceans should impel our steps to the helpless and hopeless savages of South America.

This much as to the mission field of Latin America as a reason for calling the Congress. Two further reasons pertain to what is called the home base. In the first place, the Christian Church of North America has not seriously considered her great opportunity in the southern half of the continent. Here are seventy millions of people—our neighbors, our allies in republican principles, inheritors with us of many of the fundamental principles of Christianity—to whom our contribution of educational and religious forces has been almost negligible. And yet, they with us must determine the destiny of the new world. They, without us, can not shape that destiny. It is equally true we without them can not worthily shape that destiny. Especially now—when the civilization of the old world seems to be going bankrupt—now is the time for America to manifest a solidarity of peace and Christian brotherhood which may be this dark world's final hope.

Again—even the little that has been done for the spiritual uplift of Latin America has lacked the statesman's view and program. More than a score of missionary societies have carried on work but often feebly manned and supported and without coordination with each other. There have been many soldiers—but not an army. The spirit of cooperation be-

tween denominations has been largely absent. Nor has there been any such general and united consideration of the vast field and its many problems as alone would supply the knowledge and the program necessary for effective advance. In the hope of such consideration and such action following as will write a new day of progress in Latin America this Congress is called.

Now, as to its scope.—As in Edinburgh, eight commissions have been appointed to consider the main subjects pertaining to missionary work. These commissions, appointed last winter by a general committee representing all the societies doing work in Latin America, have given diligent consideration to the themes committed to them. They have conducted most extensive correspondence with missionaries and others in all the republics, and have studied as carefully as they could the social, educational, moral and religious conditions. They have also had conferences with leaders in the political life of some of the republics. From these wide surveys they are making up their findings, which will be reported first to the workers in the various fields for criticism and correction, and finally in printed volumes will be presented to the Congress at Panama in February.

While Latin America is behind in the march of American progress, even the steps it is taking are handicapped by serious failures in some directions. Thus, all the governments are republican; some of them of an advanced type. Those farthest from North America have made the greater progress—as Chile, Argentina, and Brazil. But their future

is hampered, if not imperilled, by the low average of intelligence. Illiteracy ranges from 40 to 80 per cent. Of course there are many educated and cultured people. There are circles in their great cities which will compare well with like circles anywhere. But the safety of a republic depends on the diffusion of intelligence. For lack of it there have been many small revolutions in South America. They who would best help Latin America to a surer progressive civic life must inspire a deeper desire for general education and must lead the way in securing it. The matter of popular education should, therefore, have large attention at Panama. And in this the Congress will have cordial welcome and hearty support from the leaders of national life in all the republics.

Moral character is, of course, another foundation stone of the life of a republic. In many parts of Latin America the morals of the people are at low ebb. It does not indeed become us to cast stones. We have too many sins of our own. A prominent South American said to the writer, "The social life I witnessed in some of the New York hotels would not be tolerated in Buenos Aires." That is the call for home mission work in the United States, and it is loud and urgent. But so is the call in Latin America. That the types of sin are somewhat different (and each nation seems to furnish its own brand) does not make the national peril less. South America needs what North America needs—the Gospel of Christ. Only that can finally lift the moral level. If a facing of moral conditions as they exist in many parts of Latin

America shall stimulate the Christian Church here and there to more united and persistent efforts, there will be fewer revolutions in Latin America and surer national progress.

One of the most important questions the Panama Congress will have to face is why, after fifty years of Protestant mission work in Latin America, the fruit of it is so inconspicuous. Separate denominations, operating each in its little corner, have been more or less content with what they have done, and have had no just conception of how little impress Protestant Christianity has really made on the life of Latin America. When in more statesman-like fashion they get together to survey the whole vast field, they will be forced to see that their small gains are scarcely visible among the seventy millions of the population.

Along with that fact will come the further conviction that some new methods not only must be adopted but an entire new alignment of Christian forces must be had. Then they will see that their science of the missionary propaganda has been radically wrong in this respect—that they are in the presence of a unified Church, while their own forces are hopelessly divided and often at variance with each other. Instead of antagonizing a unified Church, because associated in our minds with teachings we can not accept, it were far wiser to see in it an ideal that may be worth striving for. Instead of combating such an ideal, were it not far better to make of it an appeal for a reorganization of Protestant forces? We have failed to conquer with our divided lines. Let us try the effect of united

columns. Missions among non-Christian people have given us a lesson we may well learn and apply in Latin America. If in China and Japan bodies differing in doctrine and polity can get together as a united Church, surely on this continent we should be able to do the same. Latin America furnishes a fine field for such an experiment. Its languages are few, its people homogeneous, its ecclesiastical history, tho sad, is suggestive. It is to be hoped, therefore, that a spirit of the utmost cooperation will rule the proceedings at Panama. It is our only hope for impressing ourselves or our message on peoples accustomed to a united Christian front.

Doubtless a consideration of educational problems, for example, will make it plain that in all grades a combination of different denominations can do far more creditable and appealing work. A few great institutions in each republic will be far better than a score of feebly supported schools. Even union theological education is not beyond an easy possibility, as Porto Rico and Japan and China have revealed.

The time has come on every mission field at home and abroad when denominations must get together and work together, or be at a hopeless disadvantage in comparison with the world's great enterprises in all other realms. Christ's prayer "That they all may be one" is coming to its answer. May the Panama Congress be bold to accept the fact and head all its program for Latin America toward that divine ideal. Then it will mark the mightiest advance that the Kingdom of Christ on this continent has ever known.



PROCESSIONAL BEFORE SUNDAY AFTERNOON SERVICE IN FRONT OF THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION BUILDING

At the San Francisco Exposition

AN IMPRESSIVE GLIMPSE OF THE RELIGIOUS AND SOCIAL WORK

BY E. M. PAGE, NEW YORK

[There are two sides to every phase of human life—the good and the evil. The Panama Exposition at San Francisco, which is so beautiful and so uplifting in many respects has also been severely criticized for the immorality that characterizes some of its features and its patrons. Long before the Exposition opened, the Federal Council of the Churches of Christ in America took measures to induce the authorities of the Exposition and the city of San Francisco to maintain a high moral tone within and without the grounds.

Fortunately, there is at the Exposition the counteracting work of such organizations as the Committee of One Hundred of the Federal Council, the Woman's Christian Temperance Union, the California Social Hygiene Association, the Young Men's Christian Association, and the Young Women's Christian Association. Some of this work is described in the following interesting article.—EDITOR.]



Is this the only religious exhibit on the grounds?" I asked one of the men in charge at the Palace of Education.

He turned and looked at me intently.

"If you have grasped the true thought of its originators the whole Exposition has a religious significance," he replied.

When the tourist enters the grounds and, passing around the Fountain of Energy with its joyous exuberance, walks under the Tower

of Jewels and pauses in the arched recess to face the fountain group of El Dorado, he meets the first phrasing of the message of the Exposition.

A line of struggling human figures push and jostle their way up each side to the magic portals of the Land of Gold. Some are staggering to a fall, some are already down. Here and there one stoops to lift an unfortunate, but the main rout rushes on unheeding, their arms outstretched, their faces frenzied by desire. Guarding the gate stand the heroic figures of an Aztec man and woman, holding the great doors inexorably shut. With a high pity they watch the impotent pygmies at their feet.

"Behold the emptiness of the search for gold, its horror and its cruelty!" their calm detachment seems to say.

Beyond, in the Court of the Universe, is another step. The inscriptions speak of Truth, the counsellor and guide; the groups on the arches to right and left march forward in search of an ideal, the "adventurous archer" stands fearless at the end of a world and directs his arrow still out and up, while the figure on the column of the Rising Sun leaps from its pedestal with outspread wings, the day all before it and a universe to conquer.

Not once but many times is the theme repeated; the material is not everything, the material alone is empty, spirit transcends all else.

But the visitor at the Exposition is not left for religious inspiration to the chance of his interpreting the sculpture aright. Religion has another and more definite representa-

tion there. This is threefold. There are (1) the religious conferences and congresses; there is (2) a large religious exhibit; and there is (3) actual religious work carried on. All this has been arranged by the Young Men's and the Young Women's Christian Associations, and the Committee of One Hundred. The Committee is an organization of representatives from twenty-seven denominations united for Christian work in San Francisco and to arrange for the exhibit in the Educational Building.

In the southwest corner of the Palace of Education, over forty denominations and religious organizations have considerable space for their striking exhibit. Booths built against the walls have been allotted to separate organizations, such as the Girls' Friendly Society, the Women's Christian Temperance Union, the Salvation Army, and others. Here are dainty models of buildings that never fail to attract a crowd, here are easy-chairs to tempt the footsore and weary. Out on the main floor is a large space divided by screens into narrow lanes containing the denominational exhibits of photographs.

A moving-picture theater is set up in the corner where one may rest and watch scenes from mission fields at home and abroad enacted before his eyes with illuminating comments by an enthusiastic lecturer.

Once as we were passing through the building we were attracted by the sound of singing. In the open space at the center of the religious exhibit we came on a pretty sight. A young Japanese minister from the city had brought out a portion of his Sun-

day-school and was proudly putting them through their paces as a practical demonstration of mission-work. One by one the chubby slant-eyed little beings were lifted to a commanding position on a chair, where each child bravely recited his bit of Scripture. The tiny ones began with brief quotations such as Christ's summary of the law, or the twenty-third Psalm, the older aspiring to the

a collegiate reunion to the congress of the American Sweet Pea Society.

The reason given by the Exposition authorities for the calling of congresses was that the aim of the latest World's Fair is "the meeting of the needs of the world by social, educational, and industrial service." An Exposition auditorium has been built in the Civic center of San Francisco with halls to accommodate



THE CAFETERIA IN THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION BUILDING
As many as 3,560 have eaten here in one day

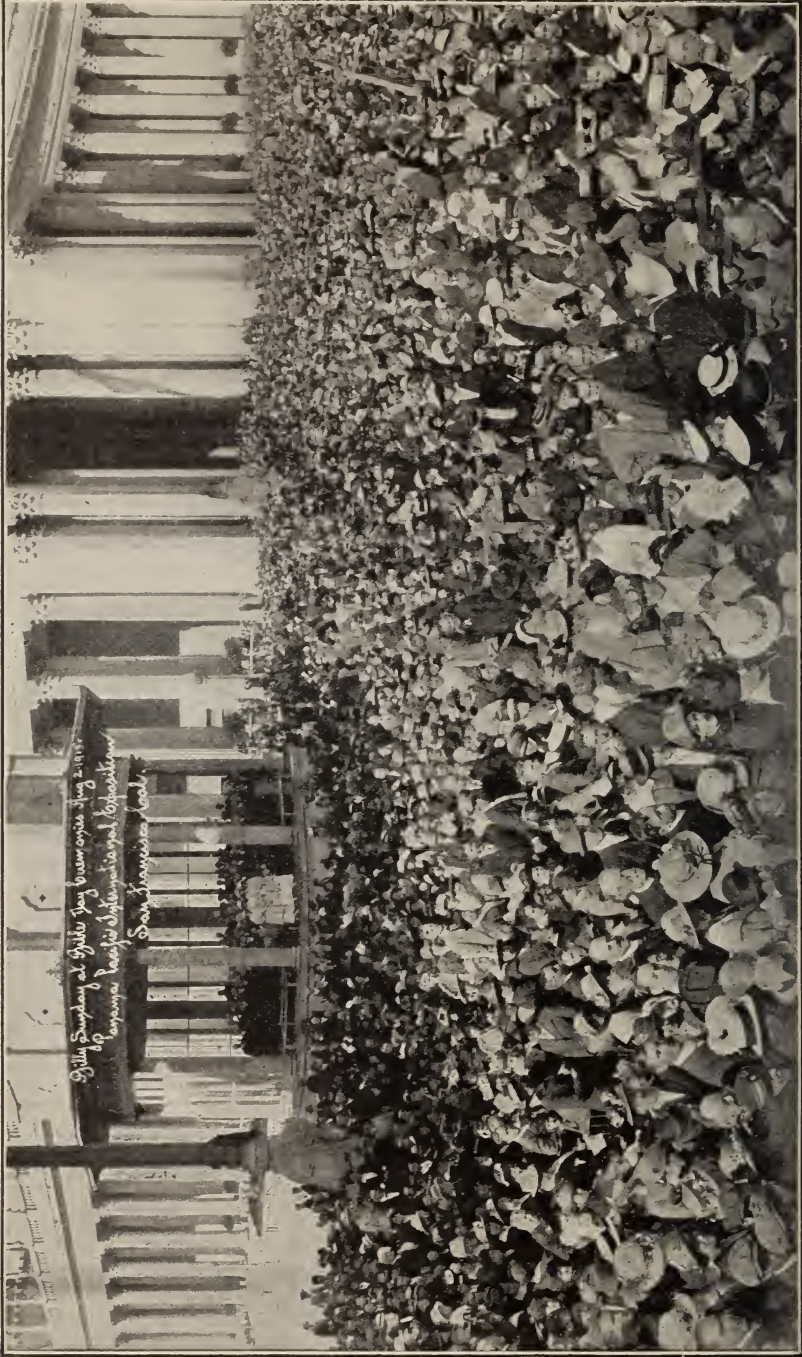
lengthy achievements of the commandments and the thirteenth chapter of First Corinthians.

The second type of religious work at the San Francisco Exposition has been the holding of religious conferences. The mere number of these is significant. Over eight hundred are listed in the official announcement and one out of every twelve of these has a religious aim. This is a remarkable showing when one considers that this list includes every meeting held at the Fair, from

twenty-one meetings at one time. A Festival Hall and a Congress Hall on the grounds are also available.

Active Religious Service

Even more definite religious work is being done. In San Francisco under the committee of One Hundred, a lot has been rented in a central spot where a large tent has been set up. Here, week by week, come popular preachers and noted evangelists, Billy Sunday among the number, and a vigorous campaign



BIBLE SUNDAY AT THE BIBLE DAY CEREMONIES OF THE WORLD'S BIBLE CONGRESS (AUGUST 2, 1915), AT THE SAN FRANCISCO EXPOSITION

has been carried on for San Francisco as well as for the stranger within her gates.

The problems of the Exposition itself have been handled largely by the Young Men's and Young Women's Christian Associations. The service of tourists has been taken over by the Young Women's organization, its building being the first to the left of the main entrance. There is a wide shady porch with inviting rocking-chairs and with a view across the pools and flowers of the South Gardens to the Tower of Jewels. Within is a large reception-hall with more easy-chairs, writing-desks, and tables. Behind a curving counter a group of workers are ready to direct the tourist to hotels, eating-places, exhibit palaces, the best band-concert, or the funniest laugh-producer on the zone. Behind is the cafeteria, so inexpensive and deservedly popular that at meal times the line of hungry ones waiting to be fed stretches through the reception-room and far along the walk outside. Upstairs is an emergency hospital on a diminutive scale where over five hundred first aid treatments were given in the first four months. Here are rest-rooms with comfortable couches for tired women. At one side is a day-nursery with a kindergarten teacher and a trained nurse in charge of the thirty or more babies. A fenced enclosure with seesaw, sand-pile, and swings affords a playground for the older children, and a cool, dark room with a row of tiny white cribs is the sleeping-place of the littlest ones. The big, airy playroom is fitted out with low tables and ridiculously small chairs, while playthings are everywhere. There is

a kitchen and bathroom at one side and the charge for all this is twenty-five cents a day.

Every Sunday afternoon a brief service is held on the porch before the building, one of the most prominent spots on the grounds. This service is listed by the Exposition along with band-concerts and balloon ascensions as one of the "attractions" of the daily program.

Cornet solos and a trio of cornet, violin, and piano, attract the crowd, and selections are sung by the choir. When the shifting audience seems largest the preacher gives his ten-minute talk. Unexpected diversions sometimes tax the adaptability of the leader. One man was about to speak when the whirr of an aeroplane announced the approach of Art Smith for one of his spectacular flights. All proceedings were suspended while audience, choir, and even the minister, watched the graceful dipping and turning of the winged machine. When the spectators turned back to view the discomfiture of the interrupted speaker, they were greeted with the text:

"And when the living creatures went the wheels went beside them; and when the living creatures were lifted up from the earth the wheels were lifted up . . . and . . . I heard the noise of their wings like the noise of great waters."

Not a man moved away during the stirring and timely talk that followed.

For the employees and those who are adding to the pleasure of the Exposition visitors much is being done by both organizations at work. The Young Men's Christian Association has put its building in the form of a large club-house by the Presidio, or United States Military reserve, where

it deals primarily with the needs of the Army and Navy men, who are on the grounds in large numbers.

The girls employed in all the Exhibition palaces are organized by the Young Women's Christian Association in groups. Each leader has one or more buildings under her direct supervision. A committee of volunteer workers from outside cooperate with leaders among the girls in such a way that there are practically no

food, some energetic county advertisers had supplied two fascinating films of Californian country and ranch life to amuse and instruct, and prizes were given to the girls from the county and state which had the largest delegations among the working force. One of the girls said on leaving that it was her first party in five years.

Out on the zone, tucked in behind the gaudy houses of Mirth is a club



THE GIRLS' CLUB HOUSE IN THE "ZONE"

Conducted by the Young Women's Christian Association for the dancers and other performers during their leisure hours

women employed who are not known to the working force. Parties have been given for the various groups, the girls from California acting as hostesses.

In the Food Products Building one evening, the doors were closed as usual at six o'clock, and by six-thirty a space in the center had been cleared, tables were set with white linen, silver and flowers, and two hundred and thirty girls sat down. The exhibitors in that department had provided the

house for the workers there. It is a low, brown house with broad eaves and nasturtiums running up over the windows. In a large but cosy room are little tables for eating, large comfortable chairs, a book-case filled with books and magazines, and a few good pictures hanging on its walls. A small window, like a pantry-slide, in one corner, opening into the kitchen, is a lunch counter, where a hungry girl may get a square meal for fifteen cents. On one side is a rest-room,

and a large bath-room equipped with the only bath-tubs on the Zone. Three visits at the club-house constitutes a girl a member with the freedom of the house and a card of personal introduction to the nearest Association when she leaves the Exposition.

The problem of unemployment after the Exposition is one which the workers are trying to solve. A night-

and to employ those who make good.

If an international exposition is a reflection of the spirit and thought of the world, then these are indeed times after the Master's own heart. The world is awake to the preeminence of spiritual things, and it considers the ideal of service large enough to be taken as the central thought of its latest World's Fair. There is a yearning and a striving



A BANQUET GIVEN BY THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION FOR THE GIRLS EMPLOYED IN THE FOOD PRODUCTS BUILDING WHICH THEY HAVE TERMED "PALACE OF NIBBLING ARTS"

school has been opened to give the fifteen hundred employees a lift toward the top. Classes meet in the Association Building, and teachers from a standard commercial college give their services three nights a week, and on alternate nights one of the largest department stores offers a course in salesmanship. This store has promised to give preference to these students at the holiday season,

toward what the Church can give, and the Church is alive to its opportunities in San Francisco as never before. Let us take courage from this lesson of the Exposition and lay hold on the great task before us in something of the spirit shown in Weinman's statue of the Rising Sun, knowing that the time is at hand, the day is indeed before us, and the world to conquer.

In the Dominican Republic

THE MISSIONARY WORK OF THE FREE METHODIST CHURCH



THE Dominican Republic occupies a part of the island of Santo Domingo, which it shares with the Haitian Republic. The people of the Dominican Republic speak Spanish, while the Haitians generally use the French language. Recurring revolutions from its early history until the present time have kept the island in a constant state of turmoil. The unsettled conditions of governments have prevented most of the mission boards from sending missionaries to these fields, so they have not been so well cared for as have Cuba and Porto Rico. The nominal religion of the island is Roman Catholicism.

About twenty-four years ago, Rev. S. E. Mills, a minister of the Free Methodist Church, went to the Dominican Republic, taking his family with him, and commenced work in the interior on the north side. Later other missionaries of the same church joined him, but the frequent revolutions have hindered the work, and some of the workers have been obliged to return home.

Some of the converts have been organized into a Free Methodist class at San Francisco de Macoris, where a commodious church has been built, a school building and missionary residences. This first Protestant church ever built in the interior of the island, was dedicated by the Rev. B. Winget, Missionary Secretary, in

February, 1915. This occasion brought together the largest and most representative gathering of Protestants ever held in the interior of the Dominican Republic, about forty new converts came forward and as many more were received into the mission and church as members and probationers.

Last February evangelistic meetings were held at Jababa, Santiago, Moca, Palmar, Salcedo, Barbaro, and Sanchez, and were very fruitful, for about ninety persons were received as members or probationers. At Moca, where there are two large Roman Catholic churches, the Protestant workers before mentioned, marched through the streets singing and giving short addresses in the parks and on the corners of the streets, and at evenings held their services in a building. At the first evening services, while the missionary secretary was speaking stones began to come against and on the iron roof of the building. The Chief of Police, however, later gave adequate protection.

The only other Protestant mission in Santa Domingo is carried on by the Women's Board of the African Methodist Episcopal Zion Church, who have a station at San Pedro de Macoris. In Haiti, the Seventh Day Adventists are at Cape Haitien and the southern Baptists and Protestant Episcopal societies have workers in Jacmel and Porto au Prince.

A Visit to a Jungle Station in Siam*

BY ROBERT E. SPEER

Secretary of the Board of Foreign Missions of the Presbyterian Church, U. S. A.



TAP TEANG is one of the newest stations of the Presbyterian Church, in the province of Trang on the Bay of Bengal side of the lower Siam Peninsula. The station is the outgrowth of twenty-five years of itinerating work by Dr. and Mrs. Eugene P. Dunlap, who traveled up and down these provinces when there were only jungle paths through the forests and crazy little sailboats along the coast. On one of Dr. Dunlap's first visits to Tap Teang village through a Christian Chinese who had emigrated to the peninsula from Hong Kong, he met an old Siamese gentleman who, by his reflections upon natural religion and especially upon the wonder of the structure of the human hand, had come to believe in a beneficent and fatherly creator. When he first heard the Gospel, he welcomed it as the full revelation of the truth which he had already dimly grasped. Forty of this old man's descendants have since come into the Christian Church and now in the villages north and south there are scattered three hundred baptized believers connected with the central church in Tap Teang. Far and wide through a region untouched by any other agencies of Christianity, Dr. Dunlap and his companions are sowing the seed of the Gospel on fruitful soil.

The Tap Teang station equipment consists at present of a residence compound for Dr. Dunlap and Mr. Snyder, a hospital compound for the hospital and residence (the gift of the Siamese high Commissioner), and a church compound on which it is desired to erect also a school for boys and girls and a residence for the unmarried women of the station. The little mission school is the only Christian school in the whole state of Puket with its seven provinces belonging to the Tap Teang field. Twenty or thirty children have already gathered in the school and are delighted at the prospect which it has opened to them. There is a chance here not only to train Christian men and women for intelligent service as they go about their own lives, but also to prepare teachers for the Christian schools which should be scattered up and down these provinces. The only schools available for the people now are the unorganized, inefficient schools in the Buddhist wats or temples. For several years Dr. Dunlap, who is beloved and honored by the Siam officials from the royal family down, was superintendent of schools for the government in the Trang province and was building up an efficient system.

As the little Christian school is the only center of such enlightenment in these provinces. so the hos-

* A Letter from Nakon Stritamarat, Siam, June 3, 1915.

pital is the only place of real succor and relief to the sick and needy and its influence has gone out far and wide. As we came away from Trang one of the passengers in our coach was an old priest from the Chinese temple in Penang, conducting a cocoanut grove now in the province of Trang for the benefit of his temple. Robbers had pounded him up not long before, and only Miss Christianson's skilful care at the hospital had brought him through. He and we had no common language except our common appreciation of the Christ-like spirit and the skill of Miss Christianson, and our common gratitude to the great Love which had brought her to Siam to conditions vastly different from those she had known at home. In Dr. Bulkley's absence there has been no medical missionary in the station since January a year ago, and for all this time Miss Christianson has carried the full responsibility, doing critical surgical work at times simply because it had to be done, and there was no one else to do it, and, single-handed, doing work which half a dozen workers at home would not have undertaken.

The morning of our last day in Tap Teang we spent in the corner of the market, where the evangelists preached to the people. It was fascinating to watch especially the old men from the country drift by in the throng and stop to listen. Then as they were caught by some word of truth we would see them sit down on the edge of the platform from which the evangelists spoke. As the truth was opened out these old men would begin to nod assent, to express their delight, to ask questions,

and they would end by climbing up on the platform. Forgetting all other errands, they learned all they could of this new story to take back with them to their villages. We saw the seed of the Kingdom sown on absolutely new soil and realized that each one of these old men would be the beginning of a new work of evangelization.

This is mission work in its truest and purest and most Christ-like form. It is the heroic pioneering in which men do not build on other men's foundations, but go out into the heart of the jungles and lay there the first stones of the walls of the city of God. The men and women who are doing this work have no borrowed glory, indeed, they do not know that they have any glory at all, but every hour there we saw the glory as of the messengers of God who forget themselves and in whom the grace and truth of the heavenly spirit shine forth. This is not the sort of missionary work which exploits itself or is clever in its advertising and appeal, but if there is any work regarding which the Lord Jesus must be pleased and in which He must recognize to-day the very likeness of the work which He did while He was here on earth, it is work like this at Tap Teang.

What makes work like this possible is love and faith in the hearts of men and women. Neither the slow toil of the years nor the wet miseries of the jungle, nor the isolation and loneliness could quench that love or quell that faith and now at last the rich fruitage of peace and joy is being gathered in. What greater privilege could we have than to share yet more fully in this fruitage?

PROTESTANT MISSIONS IN EUROPEAN AND ASIATIC TURKEY BEFORE THE WAR

SOCIETIES	STATIONS		FOREIGN STAFF				NATIVE AGENCY			CONGREGATIONS			SCHOOLS		MEDICAL MISSIONS				
	Main	Sub-	Ordained	Medical and Others	Wives of Missionaries	Unmarried Ladies	Total	Ordained	Unordained	Female	Communicants	Adherents	Colleges	Students	Primary and Secondary Schools	Pupils	Hospitals	Dispensaries	Patients
American Board	24	308	55	14	65	75	209	102	1015	192	15,748	55,240	13	1,865	437	24,146	9	11	134,357
Kaiserwerth Deaconesses' Homes	2	...	...	...	...	32	...	...	...	...	...	...	...	...	3	490	1	1	1,430
Lohmann's Armenian Aid Association	5	10	9	1	7	33	50	6	71	108	...	...	...	...	21	1,900	2	3	4,856
Dr. Lepsius' German Orient Mission	2	...	4	1	...	2	7	1	5	...	...	...	...	...	2	300	1	1	2,848
Friends' Armenian Mission	1	...	1	...	...	2	...	...	...	...	...	...	...	...	1	400	...	...	...
American Reformed Presbyterians (Cilicia and Cyprus)	3	...	3	2	1	2	8	...	23	...	98	100	...	...	5	308	1	1	7,888
British & Foreign Bible Society	1	...	1	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...
American Bible Society	1	26	1	...	...	...	...	...	26	...	...	...	...	...	...	...	...	...	...
Total	39	334	74	18	73	146	275	109	1140	300	15,846	55,340	13	1,865	469	27,534	14	17	151,379

Protestant Societies Working in Turkey and Syria Before the War

1. American Board of Commissioners for Foreign Missions.
2. American Bible Society.
3. Asia Minor Apostolic Institute.
4. Christian and Missionary Alliance.
5. Friends' Foreign Missions Association of New England.
6. Mennonite Church.
7. Presbyterian Church, North.
8. Reformed (Dutch) Church in America.
9. Reformed Presbyterian Church.
10. Seventh-day Adventists.
11. Archbishop's Mission to Assyrian Christians.
12. Baptist Missionary Society.
13. Beirut Orphanage.
14. British and Foreign Bible Society.
15. British Jews' Society in Adrianople.
16. British Syrian Mission Schools.
17. Church Missionary Society.
18. Church of Scotland Mission to Jews.
19. Edinburgh Medical Mission Society.
20. Friends' Foreign Mission Association of London.
21. Jaffa Medical Mission and Hospital.
22. Jerusalem and the East Mission.
23. London Society for the Propagation of Christianity Among Jews.
24. Miss Dunn's Home.
25. Miss Proctor's Mission and Schools.
26. North African Mission.
27. Presbyterian Church of England.
28. Palestine and Lebanon Nurses' Mission.
29. Reformed Presbyterian Church of Ireland and Scotland.
30. Tabeetha Mission Schools.
31. United Free Church of Scotland.
- 31½. Presbyterian Church of Ireland.
32. Deaconesses of Kaiserwerth.
33. German Hülfsbund.
34. German Orient Society.
35. Judischer Verein.
36. Moravian Church.

Mission Stations, or Places Where Missionaries Reside

(The figures refer to the Societies occupying each)

- | | |
|---|------------------------|
| Acre, 17. | Jerusalem, 4, 17, 22, |
| Abeih, 7. | 23, 32, 36. |
| Adabazar, 1. | Kefr Yasif, 17. |
| Adana, 1. | Kessab, 1. |
| Adrianople, 15. | Kochanes, 11. |
| Ain Karim, 4. | Konia, 3. |
| Aintab, 1. | Kortcha, 1. |
| Alexandretta, 29. | Larnaca, 9, 22. |
| Aleppo, 27. | Latakia, 9. |
| Antioch, 29. | Marash, 1, 33. |
| Baakleen, 28. | Mardin, 1. |
| Baalbek, 18. | Marsovan, 1. |
| Bagdad, 17. | Mersina, 9. |
| Bardizag, 1, 10. | Monastir, 1. |
| Busrah (Bassora), 8. | Mosul, 17. |
| | Moush, 33. |
| Beersheba, 4. | Mt. of Olives, 17. |
| Beit Mari, 20. | Nablous, 12, 17. |
| Bethlehem, 17, 24. | Nazareth, 17, 19. |
| Beirut, 7, 13, 14, 18, 22, 32. | Nicosia, 9, 22. |
| Bir Zeit, 17. | Oorfa, 1. |
| Bitlis, 1. | Ramallah, 5, 17. |
| Brousa, 1. | Ramleh, 17. |
| Brummana, 20. | Ras el Meth, 20. |
| Cesarea, 1. | Safed, 23, 31. |
| Constantinople, 1, 2, 14, 18, 20, 23, 31, 32. | Salonica, 1. |
| Damaseus, 18, 19, 23, 31½. | Shefamer, 17. |
| El Mouktareh, 18. | Shemlan, 17. |
| Erzerum, 1. | Shweifaf, 25. |
| Es Salt, 17. | Sidon, 7. |
| Famagusta, 22. | Sivas, 1. |
| Gaza, 17. | Smyrna, 1, 18, 23, 32. |
| Hadjin, 1, 6. | Suk el Ghurb, 7. |
| Haifa, 17, 22, 23, 35. | Tarsus, 1. |
| Harput, 1, 33. | Tiberias, 31. |
| Hasbeiya, 18. | Tirana, 1. |
| Hebron, 4, 31. | Trebizond, 1. |
| Jaffa, 4, 17, 21, 23, 30, 35. | Tripoli (Africa), 26. |
| | Tripoli (Syria), 7. |
| | Tyre, 18. |
| | Van, 1, 11, 33. |
| | Zahleh, 7. |

The Assassination of Armenia

THE TURKISH PROGRAM OF ANNIHILATION DESCRIBED BY GOVERNMENT REPRESENTATIVES, TEACHERS, MISSIONARIES, AND OTHER EYEWITNESSES



THE most brutal, the most ruthless, the most inexcusable, and the most widespread massacres of Christians in the last one thousand years are deluging Armenia with the blood of men, women, and children. Whole villages are wiped out by fire, sword, and deportation. It seems evident that this movement against the Armenians is part of a concerted scheme against all non-Turkish and Christian inhabitants of Turkey. It is estimated that already 800,000 have perished at the hands of the Turks and Kurds in their fiendish "Holy War." In the massacres of 1895-6 under the Sultan Abdul-Hamid II., according to carefully prepared statistics, 88,243 Armenians, of whom about 10,000 were Protestants, were murdered; more than 500,000 robbed of all they possess; 2,493 villages and towns were plundered; 568 churches, of which 50 were Protestant, were pillaged and destroyed, and 282 others were turned into mosques. In many places the victims were offered the choice between death and Islam and unhesitatingly chose to die rather than to give up even the little light that most of them possess. In 1909, soon after the Young Turks came into power, there were 5,000 or more who died in the Adana onslaught for which the government disclaimed responsibility. To-day, however, the Young Turk government is respon-

sible for the systematic program of extermination. Is not Germany also responsible—if not for inciting the outrage, at least for failure to demand that Turkey, her ally, immediately put an end to these butcheries. Turkey would not dare to continue a course that would involve the loss of German military and financial support.

The following is the text of the government order covering the case. Art. 2d. "The commanders of the army, of independent army corps, and of divisions may, in case of military necessity, and in case they suspect espionage or treason, send away, singly or in mass, the inhabitants of villages or town, and install them in other places."

The original orders to commanders may have been reasonably humane; but the execution of them has been for the most part cruelly harsh, and in many cases accompanied by horrible brutality to women and children, to the sick and the aged. Whole villages were deported at an hour's notice, with no opportunity to prepare for the journey, not even, in some cases, to gather together the scattered members of the family, so that little children were left behind.

The accounts of the sorrows of Armenia are harrowing reading. Many of the facts have already been published. We gather many of them here that the readers of the REVIEW may make them a subject of sympathetic

prayer, and that some may be led to give financial help toward the relief of the surviving widows and orphans.*

For obvious reasons the names of the various writers can not be given at this time. These are known to the American Committee, who vouch for them and their statements. In most cases it is necessary to conceal the place from which the statements were written, and even the name of the cities and towns referred to, in order that the writer or his interests may not suffer irreparable harm.

Documentary Evidence

We quote from a few of the documents which are in the possession of the American Committee:

The reports of persecution, plunder, and massacre of Armenians in the interior parts of the country began to come in April, when the scattering of large numbers of innocent

people was manifestly a part of a campaign of extermination.

July 10. Persecution of Armenians assuming unprecedented proportions. Reports from widely scattered regions indicate systematic attempt to uproot peaceful Armenian populations, and through arbitrary arrests, terrible tortures, wholesale expulsions and deportations from one end of the empire to the other, accompanied by frequent instances of rape, pillage, and murder, turning into massacre, to bring destitution and destruction upon them. This is not in response to fanatical or popular demand, but is purely arbitrary, and directed from Constantinople. Untold misery, disease, starvation and loss of life will go on unchecked. . .

July 16. "Deportation of and excesses against peaceful Armenians are increasing, and from harrowing reports of eye-witnesses it appears that a campaign of race extermination is in progress." Protests and threats are unavailing and probably incite the Ottoman government to more drastic measures, as they are determined to disclaim responsibility for their absolute disregard of capitulations, and I believe nothing short of actual force, which obviously the United States is not in a position to exert, would adequately meet the situation.

July 31. "Armenians, mostly women and children, deported from the Erzroom district, have been massacred near Kemakh, between Erzroom and Harpoot." Similar reports from other sources, that probably few of these refugees will reach their destination. . . .

In many cases the men were (those of military age were nearly all in the

* A special American Committee of eminent Americans has investigated the reports, and while the sources of information must be withheld for the present, the committee vouches for the truth of the statements. This committee includes the Right Rev. David H. Greer, Protestant Episcopal Bishop of the Diocese of New York; Oscar S. Straus, former Secretary of Commerce and Labor, and ex-Ambassador to Turkey; Cleveland H. Dodge, of Phelps, Dodge & Co.; the Rev. Dr. Stephen S. Wise, Rabbi of the Free Synagog, New York; Charles R. Crane, of Chicago, Vice-Chairman of the Finance Committee of the Democratic National Committee during the last campaign; Arthur Curtiss James, Director of many railroads and of the Hanover National Bank, the United States Trust Company, and of Phelps, Dodge & Co.; the Rev. Dr. Frank Mason North, of the Board of Foreign Missions of the Methodist Episcopal Church; John R. Mott, of the International Committee of the Young Men's Christian Association; William W. Rockhill, former Ambassador to Turkey and former Ambassador to Russia; William Sloane, President of W. & J. Sloane, 575 Fifth Avenue; the Rev. Dr. Edward Lincoln Smith, of the American Board of Commissioners for Foreign Missions; the Rev. Dr. Frederick Lynch, of the New York Peace Society; George A. Plimpton, of Ginn & Co., a trustee of Constantinople College; the Rev. Dr. James L. Barton, for many years a missionary in Turkey, and now the Secretary of the American Board of Commissioners for Foreign Missions; the Rev. Dr. William J. Haven, one of the founders of the Epworth League; Stanley White, Secretary of the Presbyterian Board of Foreign Missions; Professor Samuel P. Dutton, an authority on Balkan affairs.

Gifts for the relief of survivors may be sent to Chas. R. Crane, Treasurer, 70 Fifth Avenue, New York.

army) bound tightly together with ropes or chains. Women with little children in their arms, or in the last days of pregnancy, were driven along under the whip like cattle. Three different cases came under my knowledge where the woman was delivered on the road, and because her brutal driver hurried her along she died of hemorrhage. I also know of one case where the gendarme in charge was a humane man, and allowed the poor woman several hours' rest, and then procured a wagon for her to ride in. Some women became so completely worn out and hopeless that they left their infants beside the road. Many women and girls have been outraged. At one place the commander of gendarmerie openly told the men to whom he consigned a large company that they were at liberty to do what they chose with the women and girls. . . .

The Use of Torture

The trouble for the Armenians began, as for all other nationalities, with the collection of soldiers. The government swept off all men possible for military service. Hundreds of the bread-winners marched away, leaving their wives and children without means of support. In many cases the last bit of money was given to fit out the departing soldier, leaving the family in a pitifully destitute condition. A number of Armenians were quite well off and paid their military exemption fee. A much larger number escaped in one way and another, so there were more Armenians than Turks left in the city after the soldiers had gone. This made the government suspicious and fearful. The discovery of Armenian plots against the government in other

places added to this feeling. The special Armenian troubles began in the beginning of May. In the middle of the night about 20 of the leading men of the national Armenian political parties were gathered up and sent to where they have been imprisoned ever since. In June the government began looking for weapons. Some of the Armenians were seized, and, by torture, the confession was extracted that a large number of arms were in the hands of different Armenians. A second inquisition began. The bastinado was used frequently, as well as fire torture (in some cases eyes are said to have been put out). Many guns were delivered, but not all. The people were afraid that if they gave up their arms, they would be massacred as in 1895. Arms had been brought in after the declaration of the constitution with the permission of the government, and were for self-defense only. The torture continued, and under its influence one fact after another leaked out. Under the nervous strain and physical suffering many things were said which had no foundation in fact. Those inflicting the torture would tell the victim what they expected him to confess, and then beat him until he did it. The college mechanic had constructed an iron "shot" for the athletic games, and was beaten terribly in an effort to fasten the making of bombs on the college. Some bombs were discovered in the Armenian cemetery, which aroused the fury of the Turks to white heat. It should be said that it is very probable that these bombs had been buried there in the days of Abdul Hamid. . . .

Through the intervention of a Turk, the college was able to free

those of its teachers already taken, and obtain a stay of proceedings against all of its teachers and employes, by the payment of the sum of 275 Turkish liras. Later this same Turk said that he believed that he could obtain the permanent exemption of the entire college by the payment of a further sum of 300 liras. The money was promised, but after some negotiations, which showed that no definite assurance of exemption would be forthcoming, the matter was dropt. . . .

Panic and Outrage

The panic in the city was terrible. The people felt that the government was determined to exterminate the Armenian race, and they were powerless to resist. The people were sure that the men were being killed and the women kidnapped. Many of the convicts in the prison had been released, and the mountains around —— were full of bands of outlaws. It was feared that the women and children were taken some distance from the city and left to the mercy of these men. However that may be, there are provable cases of the kidnapping of attractive young girls by the Turkish officials of —— . One Moslem reported that a gendarme had offered to sell him two girls for a mejidieh. The women believed that they were going to worse than death, and many carried poison in their pockets to use if necessary. Some carried picks and shovels to bury those they knew would die by the wayside. During this reign of terror notice was given that escape was easy; that any one who accepted Islam would be allowed to remain safely at home. The offices of the lawyers who recorded applications were crowded

with people petitioning to become Mohammedans. Many did it for the sake of their women and children, feeling that it would be a matter of only a few weeks before relief would come.

This deportation continued at intervals for about two weeks. It is estimated that out of about 12,000 Armenians in ——, only a few hundred were left. Even those who offered to accept Islam were sent away. . . .

Dragged to Exile

June 28, 1915.

I wish to inform you of conditions here. They are very bad and daily getting worse. I suppose —— told you of the horrible things taking place in —— . Just such a reign of terror has begun in this city also. Daily the police are searching the houses of the Armenians for weapons, and not finding any, they are taking the best and most honorable men and imprisoning them; some of them they are exiling, and others they are torturing with red hot irons to make them reveal the supposedly concealed weapons. Four weeks ago they exiled 15 men and their families, sending them to the desert city of ——, three days' journey south of here.

The Gendarmerie Department seems to have full control of affairs and the Mutessarif upholds them. They are now holding about 100 of the best citizens of the city in prison, and to-day the gendarmerie chief called the Armenian Bishop and told him that unless the Armenians deliver their arms and the revolutionists among them, that he has orders to exile the entire Armenian population of —— as they did the people of

———. We know how the latter were treated, for hundreds of them have been dragged through —— on their way to the desert whither they have been exiled. These poor exiles were mostly women, children and old men, and they were clubbed and beaten and lashed along as tho they had been wild animals, and their women and girls were daily criminally outraged, both by their guards and the ruffians of every village through which they passed, as the former allowed the latter to enter the camp of the exiles at night, and even distributed the girls among the villagers for the night. These poor victims of their oppressors' lust and hate might better have died by the bullet in their mountain home than be dragged about the country in this way. About 2,000 of them have passed through ——, all more dead than alive; many hundreds have died from starvation and abuse along the roadside, and nearly all are dying of starvation, thirst, or being kidnapped by the Anaza Arabs in the desert where they have been taken. We know how they are being treated because our —— exiles are in the same place, and one young Armenian doctor, who was there making medical examinations of soldiers for the government, has returned and told us. . . .

The Young Turk government pursues unceasingly, and every day with added violence, the war to the finish that it has declared against its Armenian subjects. The provinces inhabited by Armenians, which were already under the reign of indescribable terror, have been evacuated by force. Thus the Armenian communities, —— and ——, have

been brutally deported, deprived of all their possessions, to the deserts of Mesopotamia. A great number of families have embraced Mohammedanism to escape a certain death. . . .

A Widow's Story

A week before anything was done to ——, the villages all around had been emptied and their inhabitants had become victims of the gendarmes and marauding bands. Three days before the starting of the Armenians from ——, after a week's imprisonment, Bishop —— had been hanged, with seven other notables. After these hangings, seven or eight other notables were killed in their own houses for refusing to go out of the city. Seventy or eighty other Armenians, after being beaten in prison, were taken to the woods and killed. The Armenian population of —— was sent off in three batches; I was among the third batch. My husband died eight years ago, leaving me and my eight-year-old daughter and my mother extensive possessions, so that we were living in comfort. Since mobilization began, the —— commandant has been living in my house free of rent. He told me not to go, but I felt I must share the fate of my people. I took three horses with me, loaded with provisions. My daughter had some five-lira pieces around her neck, and I carried some twenty liras and four diamond rings on my person. All else that we had was left behind. Our party left June 1st (old style), fifteen gendarmes going with us. The party numbered four or five hundred persons. We had got only two hours away from home, when bands of villagers and brigands in large num-

bers, with rifles, guns, axes, etc., surrounded us on the road, and robbed us of all we had. The gendarmes took my three horses and sold them to Turkish mouhadjirs, pocketing the money. They took my money and that from my daughter's neck, also all our food. After this they separated the men, one by one, and shot them all within six or seven days—every male over 15 years of age. By my side were killed two priests, one of them over 90 years of age. These bandsmen took all the good-looking women and carried them off on their horses. Very many women and girls were thus carried off to the mountains, among them my sister, whose one-year-old baby they threw away; a Turk picked it up and carried it off, I know not where. My mother walked till she could walk no farther, and dropt by the roadside on a mountain-top. We found on the road many of those who had been in the previous sections carried from ———; some women were among the killed, with their husbands and sons. We also came across some old people and little infants still alive but in a pitiful condition, having shouted their voices away. We were not allowed to sleep at night in the villages, but lay down outside. Under cover of the night indescribable deeds were committed by the gendarmes, bandsmen, and villagers. Many of us died from hunger and strokes of apoplexy. Others were left by the roadside, too feeble to go on.

One morning we saw fifty to sixty wagons with about thirty Turkish widows, whose husbands had been killed in the war; and these were going to Constantinople. These women wanted to take my daughter, too, but

she would not be separated from me. Finally we were both taken into their wagons on our promising to become Moslems. As soon as we entered the araba, they began to teach us how to be Moslems, and changed our names, calling me ——— and her ———.

* * * *

The Plight of the Exiles

If it were simply a matter of being obliged to leave here to go somewhere else, it would not be so bad, but everybody knows it is a case of going to one's death. If there was any doubt about it, it has been removed by the arrival of a number of parties, aggregating several thousand people, from Erzroom and Erzinggan. I have visited their encampment a number of times and talked with some of the people. A more pitiable sight can not be imagined. They are, almost without exception, ragged, filthy, hungry, and sick. That is not surprizing, in view of the fact that they have been on the road for nearly two months, with no change of clothing, no chance to wash, no shelter, and little to eat. The government has been giving them some scanty rations here. I watched them one time when their food was brought. Wild animals could not be worse. They rushed upon the guards who carried the food and the guards beat them back with clubs, hitting hard enough to kill them sometimes. To watch them one could hardly believe that these people were human beings.

As one walks through the camp, mothers offer their children and beg one to take them. In fact, the Turks have been taking their choice of these children and girls for slaves, or

worse. In fact, they have even had their doctors there to examine the more likely girls and thus secure the best ones.

There are very few men among them, as most of them have been killed on the road. All tell the same story of having been attacked and robbed by the Kurds. Most of them were attacked over and over again, and a great number of them, especially the men, were killed. Women and children were also killed. Many died, of course, from sickness and exhaustion on the way, and there have been deaths each day that they have been here. Several different parties have arrived and, after remaining a day or two, have been pushed on with no apparent destination. Those who have reached here are only a small portion, however, of those who started. By continuing to drive these people on in this way it will be possible to dispose of all of them in a comparatively short time.

A Plea for Intervention

Viscount Bryce, formerly British Ambassador to the United States, has made, through the Associated Press, a powerful plea that America should try to stop the Armenian slaughter. Lord Bryce is not one to misstate or exaggerate facts. Among other things, he says: "In Trebizond City, where the Armenians numbered over ten thousand, orders came from Constantinople to seize all Armenians. Troops hunted them, drove them to the shore, took them to sea, threw them overboard, and drowned them all—men, women, and children. This was seen and described by the Italian Consul."

Lord Bryce's statements are confirmed by reports which come direct from those who have firsthand knowledge.

Of the Armenian people as a whole one third or more are gone, and this third includes the leaders in every walk of life, merchants, professional men, preachers, bishops, and Government officials. There is no certainty for those who are just now free. It is only temporary measures, such as bribes or special favors, that have secured postponement.

"It seems possible that something can be done to save those few who are left. Permission has recently been obtained through the German Embassy for those connected with the German Mission, teachers and their families, orphans and servants, a circle of several hundred, to remain. It is time that America take whatever steps are possible to secure permission through the American Ambassador for the remnant of the Armenians to remain in their homes or to escape unharmed to more hospitable territory.

American Missionary Interests*

America has more interest in Turkey than any other country, or possibly than all Europe together. This interest is not political, but humanitarian. In 1819 the American Board of Commissioners for Foreign Missions began work in the Ottoman Empire, and has now for nearly a century prosecuted that work with vigor and statesman-like foresight and breadth. The missionaries have introduced into the country the printing-press and a periodical literature, modern medicine and sanitation, the

* Paragraph quoted from *The Outlook*.

modern hospital, new industries and commercial enterprises, and western education, culminating in the well-organized colleges and graduate schools. Some of these institutions are: the Syrian Protestant College at Beirut, with its graduate schools; Robert College at Constantinople; and the Constantinople College for Girls, each one of these incorporated in the United States and possessing a plant worth more than a million dollars. Besides these institutions of international repute there are others, like the International College at Smyrna, Anatolia College at Marsoyan, Teachers' College at Sivas, Euphrates College at Harput, Van College at Van, Aintab College at Aintab, Central Turkey College for Women at Marsh, the American Collegiate Institute for Girls at Smyrna, St. Paul's College at Tarsus, and, in addition, three times that number of high schools and academies with their intermediate and preparatory schools dotting the country from Smyrna to Persia, and from the Black Sea to Arabia.

Among the many institutions to suffer is the American Mission College at Harput. One of the reliable informants writes: "Approximately two-thirds of the girl pupils, and six-sevenths of the boys have been taken away to death, exile, or Moslem homes. Of our professors four are gone and three are left.

"Professor Tenekejian, who was the Protestant representative of the Americans with the Government, was arrested on May 1st. No charge was made against him, but the hair of his head, mustache and beard was pulled out in a vain effort to secure damaging confessions. He was starved and hung by the arms for a day and a

night and was severely beaten several times. About June 20th he was taken out toward Diarbekir and murdered in a general massacre on the road.

"Professor Nahigian, who had studied at Ann Arbor, was arrested about June 5th and shared Professor Tenekejian's fate on the road.

"Professor Vorperian a Princeton man, was taken to see a man beaten almost to death. He started into exile under guard with his family, about July 5th, and was murdered beyond Malatia.

"Professor Boojicanian, an Edinburgh graduate, was arrested with Professor Tenekejian, suffered the same tortures, and in addition had three finger-nails pulled out by the roots, and was killed in the same massacre.

"Of the female instructors one is reported killed in Chunkoosh, one reported taken to a Turkish harem; three have not been heard from; four others started out into exile, and ten are free.

The Armenians as a people have been the most responsive to the appeals of modern education. The majority of the 25,000 students in the schools north of Syria have been from this historic and virile race. Thousands have taken graduate courses in the United States. It can be said that America discovered the Armenian race and introduced it to the Western World. It is, therefore, eminently fitting that at this time of death-struggle America should be the first to lift its voice in protest, and the most ready to offer its help to save this nation from annihilation.

There are some four hundred Americans now in Turkey connected with the various boards and institu-

tions. With these are associated fully ten times that number of trained natives, mostly Armenians, Greeks, and Syrians, all engaged in conducting a work that aims at bringing to that country the blessings of a Christian civilization. These Americans are remaining at their posts, endeavoring in every way in their power to relieve and save their people.

Upon the Armenians and the Greeks the blow is falling, but there have been intimations that the Jews' turn will soon come. There are many indications that the Turks as a whole entertain no hostile feelings toward the Armenians and the Greeks, and would not carry out these drastic measures of extermination were they not forced to do so. Some have declared that the measures are un-Mohammedan, and so contrary to the teachings of their religion.

In many places the local Turkish authorities have emphatically protested. The Governor of ——— was called to Constantinople to answer to the charge of not obeying orders in carrying out the drastic measures of the central government. Others have told the missionaries that the measures were most cruel and unnecessary and even disastrous to the country, but they were finally forced to obey. Lenient and unwilling governors were transferred, like the one at ———, in whose place was installed the Governor of ———, who had already carried out with vigor the order of massacre and extermination.

So far as can be ascertained, the two Turkish officers, Enver Pasha and Talaat Bey, are the source of these measures. There are many who

believe (and among these are the missionaries in large numbers, as well as others) that Enver Pasha is under the pay of the Kaiser.

Who are the Armenians?*

In the strict use of the term, there is no Armenia at the present day. The name is not used either politically or geographically with reference to a definite territory. When used, the name refers in general to a region centering about Lake Van in Asiatic Turkey, and extending thence north and southwest. Ancient Armenia was a country whose bounds continually changed with the fortunes of war. The greater part of the region now lies within the Turkish Empire, and is also called Kurdistan. This region contains only a fraction of the Armenian race. It is inhabited by Turks, Armenians, Russians, Persians, Kurds, Circassians, Greeks, Nestorians, Yezidees, Syrians, and Jews.

The early history of the Armenians is so mixed with myth and legend that the truth is difficult to find. During the Assyrian and Median periods there was evidently a great organized monarchy, with a strong military power, in the Lake Van basin. At times they were formidable enemies of the Medes. This country was well known to the Assyrians as early as the ninth century B.C. It was inhabited by four races—the Maïri, the Urarda, Minni, and the Hittites.

These races appear to have maintained their independence until the time of Assur-bani-pal, about 640 B.C., when the last king of this series succumbed to the Assyrian yoke.

* Information gathered from the *Encyclopedia of Missions*.

But, at the time of Herodotus, everything seems to indicate that a strange people had entered the land, bringing with them a new language, new names and customs, and a new religion. The source from which they came is doubtful. Herodotus and Stephen believe they came from Phrygia, while their language and religion would indicate Media. One thing is certain: the old Turanians had ceased to rule, and the Armenian race had been formed, which is undoubtedly a mixture of the ruling Aryan tribes with the primitive Turanian populations. (The word "Armenia," used in Isaiah 37:38 and 2 Kings 19:37, is an incorrect translation for "the land of Ararat.") Armenian histories describe the events of some sixteen centuries respecting which contemporary evidence has not yet been found. According to them, the first ruler of Armenia was Haik, the son of Togarmah, the son of Gomar, the son of Japheth, the son of Noah. The Armenian histories also narrate that at the time of the captivity of Israel a certain number of the Hebrews escaped to the mountains of Armenia and intermarriages took place. Later the Armenian king, Kikran (Tigranes), was the friend and ally of Cyrus. His successor was Vahagn, celebrated in song and story for his great victories, and deified after death.

In 67 B.C. Armenia became an ally of Rome, but rebelling, their king, Ardavaz, was captured by Pompey and beheaded in Alexandria by Cleopatra, 30 B.C., and the country became tributary to Rome. The country was in turmoil for two and a half centuries thereafter.

It was the constant effort of Persia to subvert Armenian Christianity and establish Magianism in its stead. To this end, cruel persecutions were undertaken, and frequent incursions were made. From 632 to 859 A.D. Armenia was the scene of almost incessant struggle between the Eastern Empire and the Mohammedans, and it became by turn subject to each. It maintained its independence until 1375, when the last Armenian king, Leo VI., was captured by the Egyptians and banished.

From this time Armenia lost its separate national existence. The greater part of the country was annexed to Turkey, while the eastern section remained subject to Persia, and the northeast to Russia. Russia took another large section of Armenia in 1878.

In moral traits the Armenian compares favorably with the other races of the East. The Armenians are cultivators of the soil, artisans, merchants, and bankers. They are persevering, and shrewd in financial dealings. In Asiatic Turkey the Greeks alone can compare with them in trades, professions, business ability, and general intelligence. In spite of the general increase of poverty throughout Turkey, the Armenians, up to the period of massacres of 1895-96, held their own better than the other races. The number of Armenians in the world is estimated at from 2,000,000 to 3,000,000, two-thirds of whom reside in Turkey. The remainder are in Russia, Persia, India, China, Africa, Europe, North and South America, and other countries. Up to the present time the nation has preserved its individuality to a remarkable degree, resembling in

this respect, as in others, the Jews. With their dispersal throughout the world, however, the Armenians intermarry with other races, and a distinct tendency to race disintegration has appeared.

The Armenian Church and Beliefs

Armenian writers claim that the Armenian Church goes back to the time of Christ. One Abgar or Abgarus, King of Edessa, is said by Moses of Khorene, the Armenian historian, to have been converted by hearing of the wonderful works of Jesus, and to have been baptized by Thaddeus, one of the seventy disciples first sent out as missionaries. This Abgar is held by the Armenians to have been their king, altho Tacitus calls him King of the Arabs.

It was not, however, until the fourth century that the Armenian nation as a whole accepted Christianity. At the beginning of that century Gregory the Illuminator preached at the Court of Armenia with such effect that from that day to this Christianity has been the national religion of the Armenians. For this reason the Armenian Church is often called "The Gregorian Church." The Armenians themselves, however, call it "The Church of the Illuminator (*Lusavorchagan*)."

Persecution, as usual, only served to endear the Church to the people, and from that time it has been identified with their nationality. Under Turkish rule each religious body is also a political organism. The Armenian Church is little more than that at present. It is, therefore, inseparably identified with the race, and is pervaded by much of the corruption of Oriental Christianity.

Among the leading characteristics

of the Armenian beliefs are the following:

1. They believe the Spirit proceeds from the Father only.

2. They accept seven sacraments, altho in practise, baptism, confirmation, and unction are intermingled.

3. They baptize infants eight days old or less by threefold immersion, immediately offering them the communion.

4. They accept transubstantiation, and worship the consecrated elements as God.

5. They use unleavened bread, which is dipt in the wine and given to the people, who receive it into the mouth from the hand of the priest.

6. They pray for the dead, but deny Purgatory.

7. They practise auricular confession to the priest, who imposes penance and grants absolution, but gives no indulgences.

8. They pray to the Virgin and to the saints, and have great faith in their mediation. With the Greeks, they reject images and accept pictures.

9. They believe in the perpetual virginity of Mary, "the Mother of God."

10. They regard baptism and regeneration as the same thing, and have no practical conception of a new birth. All are saved who partake of the sacraments, do proper penance, observe the fasts of the Church, and perform good works.

11. Original sin is believed to be removed by baptism, actual sin by confession and penance.

Services are held in the churches every morning at sunrise and each evening at sunset throughout the year. The altar is invariably toward the

east. The sacrament of the Lord's Supper is observed twice a week, but the people partake usually only twice a year. Mass is observed as one of the formal rites of the Church. Confession to the priest is a necessary preparation for participation.

Originally the Church was under one spiritual head, the Catholicos, who was the general bishop. He resided at first at Sivas, but later contentions arose, and with them divisions, until now there are three who hold his office. The Catholicos alone can ordain bishops and consecrate the sacred oil which is used in the various ceremonies of the Church.

Besides the Catholicos, there are in Turkey two patriarchs, one of whom resides at Constantinople and one at Jerusalem. These offices were established by Mohammedan authority for political purposes alone. The patriarch must have a bishop's office ecclesiastically, but to this is added considerable influence with the government and over all Gregorian Armenians in civil matters. The Patriarch of Constantinople is, by virtue of his office, the recognized civil head of the Armenian Church in Turkey. The priests are married, and must have a wife at the time of ordination, but can never remarry. The priest can not become a bishop unless his wife dies.

Evangelical Missions in Armenia

There have been many obstacles to evangelical missionary work among Armenians. Among these are: (1) The idea that the church is co-exten-

sive with the Armenian race, so that one who withdraws from the Church rejects his nationality. (2) The Church is already nominally Christian, but Christian life has little relation to the Christian profession. (3) The poverty and oppression suffered by Armenians, and Oriental penuriousness. (4) The turning of young men to the Western world, as a refuge from oppression and massacre, and the consequent emigration of large numbers of the best youth.

There have, however, been special encouragements to the work among Armenians. These include: (1) The religious nature of the race, and the fact that they accept the Bible as the Word of God. (2) The general desire for education. (3) The peculiar relation of the Armenians to the 14,000,000 of other races among whom they dwell, and who must be reached largely through the evangelized Armenian Church. (4) Since mission work began among the Armenians, there has been a gradual rejection of their superstitions and of their reliance upon rites, and a marked awakening in the line of education. (5) Of late years, owing to the urgent demands of the people for the Gospel preaching, the bishops and sometimes the priests and teachers, preach, and their sermons are often evangelical in tone and full of wholesome advice. Some twenty thousand Armenians in Turkey are members of Evangelical Christian churches and many others have become enlightened through the work of Protestant missionaries.

Christ's Conditions of Peace

BY THE REV. JOHN HENRY JOWETT, D.D.
Pastor of the Fifth Avenue Presbyterian Church, New York



ONE hundred years ago the American and British people signed the famous treaty which ushered in the century of peace. Difficulties have been met in good sense and self-restraint, and as Mr. Bryce has said, "Whenever there were mad manners in London there was good temper at Washington, and when there was a storm on the Potomac, there was calm on the Thames."

Now at the end of the hundred years there is a spectacle unprecedented in the history of the world, four thousand miles of frontier line, invisible, undefended, without fortresses, without cannon, without military patrols; but marked by happy homesteads and prosperous farms, and stretching through almost endless leagues of waving grain. That unguarded line is the most significant line on the surface of the earth to-day, and its profound significance lies in the wonderful fact that it can not be seen.

What about the next hundred years? How is the shy, delicate genius of peace, which is so easily offended and driven into exile, to be strongly and intimately settled among us, and not only among the English-speaking peoples, but among all the peoples of the globe?

What is the guiding Word of God? "*He that hath seen Me hath seen the Father.*" We are tragically forgetting this word, and erasing it from our theories, and ignoring it in our practise. The significance is this: Christ is the ultimate expression of eternal realities. In Christ we see things as they really are. All our thinking must begin with what He has revealed. If we would secure lasting peace our thought-molds must be Christianized. Where, then,

shall we begin the Christianizing of our thoughts?

Our God

First, we must Christianize *our conception of God*. "He that hath seen Me hath seen the Father." Our conception of God must begin and end in Christ our Lord. Our conception must not be B. C. or A. D., but C. What shall we think about God? Just what Jesus Christ reveals. Lately we have been using the word "God" without its Christian content. We have been going back to the Old Testament for our conception of God, and even back to the early records of the Old Testament, back to the twilight of revelation, back to the God revealed in the world's childhood, back to the elementary standards, back to the time of the first syllable, before the fuller Word had yet been spoken.

We have been oppressed by the way in which the name of God has been used in the course of the present war. But what has been the value of the name? By no chance have I seen him called "the Father" in the invocations of kings or Kaiser. By no chance have I seen him address as Christ. No, it is the name of "God" robbed and emptied of its Christ significance. It is the early Old Testament God, the God of battles, the Lord of Hosts. It is God, minus Christ!

The Old Testament is the wonderful record of the slow education of a particular people. The revelation begins in the dawn, in the mist and dull haze of passing night, and the day brightens and broadens until the full sun rises in Jesus Christ our Lord. Here is one of the things of the early twilight: "Eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for

wound, stripe for stripe." That is where we are to-day; but that is not one of the things revealed to us in Christ. Listen to our Lord: "But I say unto you, love your enemies." We have gone back to the twilight for standards for the noon.

This is one of the most deadly practical heresies of our time. We have unchristianized the name of God, and the first and paramount necessity, if we are ever to establish a lasting peace, is to restore that name to its Christian value. When we use the word "God" it must be Jesus whom we see. "He that hath seen Me hath seen the Father." We shall never have peace until the God we worship, and to whom we offer our prayer, is the Lord and Father of us all, revealed to us in the word and life and death of our Lord and Savior Jesus Christ.

Our Nationality

Another conception which needs to be Christianized if an abiding peace is to make her home among the children of men is *our conception of nationality*. Here again we can choose to live in the dim, hazy twilight, or in the fuller noon. We can choose to live in the early Old Testament with Moses and Joshua, or in the New Testament with Jesus Christ. We can do our thinking about nationality among the primitive standards, or we can go into the high school of Christ.

Now where shall we get our thought molds of race and nationality? Shall we get them from Samson or from Christ? It is my deep conviction that much of our evil practises have arisen from our unchristian thinking about these things. We have wiped out the Christian revelations and standards. We have ignored Christ, and we pursue our thinking as tho He had never been. The consequence is, our conception of nationality is too often tribal and exclusive. That is Old Testament thinking. It is not the Christianized thought of the New.

Turn to the Christian revelation.

"Ye are all the children of God by faith in Jesus Christ.* * * There is neither Jew nor Greek."

"There is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him."

"Where there is neither Greek nor Jew, Barbarian nor Scythian."

How vast is the contrast between this conception and the one which I have just named! But does the Christ-conception wipe out the element of nationality and disregard it? By no means. It disregards nationality as an ultimate, it honors nationality as a mediate; it magnifies nationality as a means; it rejects nationality as an end. Christianity conceives national differences as the intended ministers of a richer union. Nationality is not an orchestra, it is only an instrument. Nationality is not a complete picture, it is only a tint in the making of a picture. In Christian teaching endowments are specialized for the sake of a larger and general service. The nation is the servant of the race.

Christianity, therefore, seeks to create and nourish "the international mind." It is the mind which escapes from its own national emphasis and moves sympathetically over the universal field. That is not a conception which disparages the unique endowments of a nation. Christianity says: Cultivate your national gifts to the last degree of strength and refinement. Practise the mastery of your own instrument to the last degree of power, but always hold in view as the aim of the mastery the enrichment of the racial orchestra of which you form a vital part. It is this Christianized conception of nationality which is imperatively needed in the world to-day if we are to enjoy the purposed relations of universal peace.

Our Politics

Another conception which needs to be Christianized, if human affairs are to lie in the bosom of peace, is *our conception*

of politics. Politics has become a de-based word. It originally meant the science and art of government. It meant the regulation of man in all his relations as the member of a nation and a state. It was a science and an art with large ideals, and with correspondingly noble endeavor and achievement. To-day, politics too often means self-seeking, wire-pulling, secret maneuvering, the pursuit of personal advantage, sectional campaigns, the magnifying of party interests above the welfare of the Nation and the State. It is too often a low scramble and not a lofty crusade. And, therefore, there is urgent and immediate need that we Christianize our conception of politics. *We must get back to Christ.*

What is the aim and end of government in the life and teachings of Christ? It is this: "Thy kingdom come." And what is the kingdom? It is the kingdom of "righteousness, and peace, and joy." Therefore, the Christianized conception of politics is such an intelligent direction of human government as will make all that is crooked straight, and appoint such relations in righteousness as will provide a nest for the holy dove of peace, and for all the singing birds of sacred joy. Christianized politics are human regulations in the sphere of government for answering the prayer of our Lord, "Thy kingdom come."

When the politics of all nations become the strenuous wrestlings of noble men and women, intent upon noble Christian ends, the fair spirit of holy peace will come and settle in the earth as a joyful and abiding guest.

Our Life

Again, if permanent peace is to be secured we must Christianize *our con-*

ception of life. This is too often material and barbaric. It moves on the plane where envy and jealousy breed, where misunderstandings multiply, where strife is engendered, and where fiery war springs to sudden birth.

What, then, is life? Is it a collection of things, or is it a set of relations? Is it a realm of having or a realm of being? If life is constituted of things, then in the scramble for things we shall have envy, and strife, and war, as long as the world endures. But if life is determined by noble relations then the pursuit of true life will make war impossible. "To be carnally minded is death, but to be spiritually minded is life and peace."

What is this Christian conception of life? Here it is. "This is life, to know Thee, and Jesus Christ whom Thou hast sent." Real life is to be intimate with God, to be the friend of God, to find delight in the pleasures of God. That is life. From that august spiritual relation come all manner of spiritual fruits; love, purity, fidelity, sympathy, sacrifice. To live unto God is to live God unto men.

This is the word of the Christ. And this must be the Church's contribution to the establishment of peace among men. She must call men, by all the constraints of love and fear, out of the sultry swamps of materialism, where fever breeds, and strife brews, up to the heights of the spirit, the hill of the Lord, the heavenly places in Christ Jesus.

Once get that ideal enthroned in the minds of men and war shall be no more. Life will have an altitude where war germs can not thrive. When life rings with the song of "Glory to God in the highest," there will be peace among men in whom He is well pleased.

"If a wren can cling to a spray a-swing,
In a mad May wind and sing and sing,
As if she'd burst for joy,
Why can not I contented lie,
In His quiet arms, beneath His sky,
Unmoved by earth's annoy?"

The "Tiger Year" in Japan*

BY MISS GRACE NOTT



PROBABLY no nation, either in the eastern or western hemisphere, is without its own peculiar superstitions, Japan is no exception to this rule.

1914 was, according to Japanese reckoning, the "Tiger Year," and as such was greatly dreaded by a large proportion of the Japanese people, who felt that it must inevitably bring in its wake calamities of all sorts and kinds, and who were consequently only too thankful when it had run its course and they were fairly launched on the "Rabbit Year," which might spell monotony, but which would assuredly mean less stress and strain.

1. Public Calamities

The year 1914, so the superstitious say, lived up to its reputation! Early in January the Hokkaido was visited by a terribly severe famine, as a result of which large numbers were starved to death, whole families subsisted on leaves and roots, and parents were forced to sell their daughters into virtual slavery in order to keep soul and body together.

Hot on the heels of this disaster came another, for on the 12th of the same month the southern island of Japan, Kiu-Shiu, was visited by an earthquake so severe that the whole of Sakurajima (an island in Kagoshima Bay) was destroyed, and 20,000 people were left homeless and without means of sustenance.

Awful as these visitations were, they had their bright side. For one thing, the Government came to the aid of the sufferers with a promptitude and humanity hitherto unknown; and surely we are not assuming too much when we

say that this may largely be traced to the Christian influence and Christian ideals which are quietly but surely permeating the country. Then, again, the non-Christian community had a wonderful object-lesson in the self-sacrifice and the eager desire to help shown by the little band of Christians, who truly out of their poverty made others rich.

2. Deaths of Prominent Persons

Japan's losses by death in 1914 were also very great. Among those who passed away are many whose lives seemed essential to the welfare of the nation. First among these stands the Empress Dowager. A quiet, retiring, essentially womanly woman, she was still an ardent and wise reformer, and in her the nation lost a representative of the best type of Japanese womanhood, one who was loved by Old and New Japan alike. Out of the long list of other names I will only mention three: Prince Arisugawa, the founder of the Japanese Navy, who died in July; Prince Katsura, one of the greatest statesmen of modern times, and to whom we owe the Anglo-Japanese Alliance, who died in October; and Count Aoki, one of the few prominent Christian Japanese statesmen.

3. Outbreak of War

In August came the outbreak of the war. What Japan's navy did at Tsingtau is well known, and a recent letter to the *Times* from one of our Admirals who was on the spot emphasizes once more the valor as well as the humanity of her officers and men. Her splendidly organized Red Cross Society is helping in the countries of the Allies. A contingent of some twenty nurses is in

* From the *Church Missionary Review*, July, 1915.

England; about the same number are in Russia nursing their former enemies; while others may be found in France.

What effects the war will have on Christian Missions in Japan it is difficult to say. It was at first greatly feared by some that the sight of Christian nations at war would inevitably hinder the preaching, or at any rate the acceptance, of the Gospel of Christ, but so far we can thankfully record it is not so. Japan's sympathy is entirely with Great Britain. Letters from the front say that Young Japan is more eager than formerly for the teaching of Christ. One of the British missionaries writes under date of December, 1914:

"I have found no difficulties, but, on the contrary, daily new openings on account of the war. The conduct of British troops and the line taken by the Government henceforth will be of tremendous importance. The East is watching keenly, and any moral failure on our part will do infinite harm."

4. Relations with America

The Californian land question is one of the most burning, and alas! it still seems as far from settlement as ever. It is not so much that the Japanese wish to buy land and settle in California, but their plea is that they have a right to the same treatment as Italian and other immigrants, and the solution seems to lie, to quote Count Okuma, not so much in diplomacy, law, and statesmanship, as in the power of the Christian conscience in America and in the teaching of human brotherhood.

5. Home Politics

The baneful influence of the "Tiger year," so say the superstitious, is traceable also in the stormy atmosphere of home politics. Conditions have been terribly strained, but the situation was saved, at any rate for the time, by the return to office of the veteran statesman, Count Okuma. From a Japanese standpoint he is indeed a veteran, for

he is in his seventy-seventh year, and, according to custom in the Sunrise Land, any one who has reached the age of sixty is "Go Inkyo" (honorably retired) and has no further say in either public or private affairs; but Count Okuma is a glorious exception. He is a liberal and all on the side of reform, an ardent patriot, and loved by Old and New Japan alike. It is reported that lately, when speaking of his age, he said that a man was only as old as his heart, and that he felt sure he would be spared to work for Japan till he was 120 if his beloved country needed him. He has already suffered somewhat on his country's behalf, an attempt having been made on his life, which, tho happily frustrated, resulted in the loss of one leg. He is not an avowed Christian, but his influence is all on the side of Christianity, as he has shown time and again during his long public life. Markedly was this the case some years ago when addressing a mass meeting of students in Tokyo. He was not speaking to a Christian audience, or from a Christian standpoint, and yet he reiterated his belief that if Japan were to keep her place in the forefront of the nations, it was Christianity alone which would enable her to do so.

To his influence may be traced the greater leniency of the Educational Department toward Christian Missions, and perhaps also the continuance of the present Emperor's favorable attitude toward Christianity, as evinced by the gift of \$50,000 to St. Luke's Hospital, and possibly also in a minor degree by his use of one of our mission schools in Osaka as a rest-house during the military maneuvers.

At this time, when Red Cross and hospital nurses are so much in our minds, it may be interesting to note that the Emperor was greatly impressed with the beauty and power of Christianity by the faithful witness of a Christian nurse who, at his own request, nursed him

through a severe illness when he was Crown Prince.

6. Social Questions

If we turn to social questions in Japan we find that the national conscience is at last awakening to the terrible industrial and social conditions, and that the Government now, for the first time, is working side by side with the Christian churches for their amelioration. Plans are being made and carried on for the relief of sufferers from insanity, consumption, and leprosy, as well as for the improvement of the condition of factory workers. Of the heart-rending condition of the 200,000 lepers in Japan, who are truly without hope, either for this world or the world to come, I can only say that the Government is at last in some degree recognizing its responsibility toward these sufferers, and is holding out a hand of fellowship toward the four well-known Christian leper hospitals, two Protestant and two Roman Catholic, which have for so long been carrying on their Christian work, and is also making plans of its own for the relief of those suffering from this terrible scourge.

Of the condition of the 471,877 women and children employed in factories it has been well said that "there is but one life in Japan worse than that of the factory slave." Twelve per cent. of the workers are under fourteen, and most are working fifteen hours a day, under conditions which are utterly demoralizing. Some of our missionaries have long been working among them as far as the conditions would permit, while the elder girls from Miss Tristram's school in Osaka have also had the joy of telling them the Gospel story—which in some cases has been eagerly accepted.

7. Religious Conditions

On turning to the spiritual condition of the country, we find that the old religious foundations have long been tottering. Buddhism made a great effort

to revivify herself some years ago, and, finding that Christian methods had so much success, started a campaign on the same lines, even going so far as to print "Bibles" in which the only difference from our own was that Buddha's name was substituted for our Lord's! Such efforts were naturally doomed to failure. Now the nation is faced by the Hongwanji Buddhist scandals. The priests are accused of living in luxury and extravagance on the offerings of the faithful. The misappropriated money is put at the enormous figure of two million *yen*, and the whole matter is being investigated by the Government.

Sad as all this is, we can surely see that here also "God is working His purpose out." These scandals have helped to plunge the nation into a mood of introspection and self-questioning, and there is a general holding out of the people's hands to God. As one result, several well-known men and women have become Christians; others are studying the New Testament and buying Bibles in an unprecedented way. In one of the Government colleges alone the students bought one thousand copies of the Scriptures, and in another six hundred; while in the normal colleges a Christian professor has been asked to give thirty lectures on Christianity. The searching of the nation after God has been emphasized again most strongly by the holding of the second Conference of Religions, called together by the educational authorities, who invited Shintoists, Buddhists, and Christians to take part. If measured by actual results in the shape of formal actions its value is, perhaps, small, but in so far as it places Christianity among the *recognized religions* of Japan its worth is enormous, and we may indeed take courage and go forward. The Christians proved their moral power in this conference by the very practical questions which they forced the authorities to consider, and the general result has been to prove to

the Japanese in authority that Christianity is a very practical religion and is far more fitted to meet the moral needs of the nation than any other.

8. Evangelistic Campaign

That the Christians themselves are alive to their responsibilities and to the great field which lies before them is evinced by the three years' Evangelistic Campaign of which the moving spirit is Dr. Mott, and which has now entered on its second year. It is the direct outcome of the Japan Continuation Committee. Foreigners and Japanese of all sections of the Christian Church are working side by side, and it is noteworthy that the leadership of the Campaign is in the hands of the Japanese, and that half the needed money is being raised by them.

Letters from friends at the front tell of many encouraging results and of a widespread spirit of inquiry, but they emphasize the lack of workers who are sadly needed to prepare the soil beforehand and to gather in the harvest. The Japanese themselves also are still prone perhaps to fall into their old temptation of speaking above the heads of their audience, and using the occasion rather as an opportunity for showing their powers of oratory than of preaching the simple Gospel. Still, the gigantic effort is being owned of God and used to win many souls to Christ, while those who are taking part in it need much prayer and encouragement.

9. Christian Education

Christian education in Japan is still a burning question, and the establishment of united Christian Universities for both men and women is under discussion. The Church Missionary Society has already decided to cooperate in the Central Theological School in Tokyo which includes representatives of the Society for the Propagation of the Gospel, the Missionary Society of the Canadian Church, and the American Episcopal Mission.

10. The Japanese Language School

The Japanese Language School is an accomplished fact, and has received the recognition of the Educational Department; by this means experienced Japanese teachers are now available for all desirous of learning the language. What this will mean to missionaries can again best be realized by those who have had to learn Japanese as best they could from teachers who knew no word of English.

Even a brief survey of the chief events of the past year must make us realize afresh the tremendous opportunities that lie before us in the Sunrise Land. Probably there has never been a greater conviction on the part of the nation at large as to their *need* and as to the inadequacy of their moral standards, or such constant public utterances by those in authority as to the value of Christianity for meeting that need.

To quote from the address of the chairman of the Conference of Federated Missions held in 1914:

"There is no nation in the East better prepared for a religious awakening than Japan, or one that realizes so well the value of the Christian character. Japan's recent humiliation over the naval scandals and other national lapses and weaknesses have served to turn the mind of the people toward God."

The opportunity is tremendous, and our missionaries far too few for the work. Spirit-filled men and women are needed as never before to teach, yes, but above all—in the language of that oft-quoted address of Count Okuma's—"to *live* Christ" before the eyes of the nation; to prove to them that the divine life can be lived by men in purity, sympathy, self-sacrifice, and love; to prove that those who live this life have something which it is worth the while of the Japanese to seek, something which will crown all their best ideals and be the only answer to all their struggles and unrest.

Episcopal Missions in Haiti*

BY THE RT. REV. CHARLES B. COLMORE, D.D.
Bishop in Charge of the Work of the Protestant Episcopal Church

[In view of the fact that the United States Government has temporarily established a ten-year protectorate over Haiti, West Indies, the following account of work in the island is of special interest.—EDITOR.]



HAITI is a black republic, and as such presents peculiar difficulties. Whites there are living in Haiti, but that there are extremely few will be readily understood from the fact that the laws forbid any foreigner to hold property in the land.

In 1861 the Rev. J. T. Holly went to Haiti to investigate the conditions there, and he was so enthusiastic about the country that he took his family and practically the whole of a well-established school from New Haven, Conn., to cast in their fortunes with those of the republic. This was the beginning of the Protestant episcopal work, which has been fostered by the American Church. In 1874, the Rev. Mr. Holly was chosen Bishop and received his consecration at the hands of the American Bishops. The Church was now organized as an independent body in communion with the Church in the United States and was called "The Orthodox Apostolic Church in Haiti."†

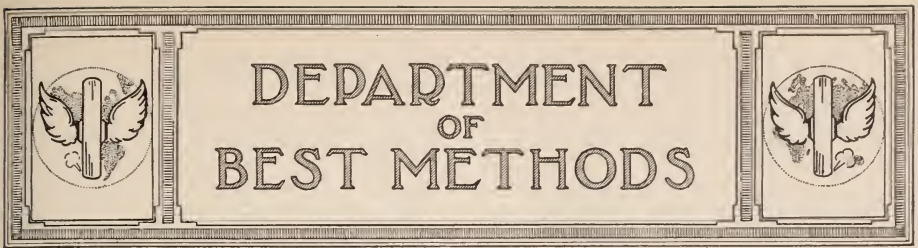
The country is nominally Roman Catholic, but altho practically every child is baptized, there is still much adherence to the African cults. The people, generally speaking, are kindly disposed to other forms of religion, and there has always been a remarkable liberty of

worship allowed by those in authority. In the cities, as in most Latin-American countries, there is more indifference to religious matters than in the country. The Church in Port-au-Prince has had other difficulties to contend with as well. Three times the city has been burned, and each time our church building has been destroyed. A temporary structure of wood has been erected in such a way that when the permanent church is erected they can build over this one and so not be deprived of a place of worship. There is a great opportunity to establish a model missionary work in Port-au-Prince with the threefold activities of evangelical, educational, and medical work. Two schools have been begun in the city, which, with proper equipment and supervision, can be helpful. The Protestants say that they have to send their children to the Roman Catholic schools as these are the only ones which are sufficiently equipped and organized.

The material at hand may be undeveloped and ignorant, but they are human beings with souls which are precious in the sight of our Heavenly Father. The vision may not be the brightest, but it is such as to inspire one to effort for God. After all, it is mission work we are endeavoring to do, and that is to help others to a plane of life higher and nobler and more God-like than that which they know at the present. Is there not a great opportunity to do God's work right here at our own doors, among these less fortunate brethren of the Republic of Haiti?

† In 1911 Bishop Holly died, and later the Convocation of the Orthodox Apostolic Church voted to request the Church in the United States to receive the Church in Haiti as a missionary district, and at their request Bishop Knight was placed in charge until such time as the General Convention should determine the matter. In 1913 General Convention accepted the cession of territory and placed it under the jurisdiction of the Bishop of Porto Rico.

* From *The Living Church*.



DEPARTMENT OF BEST METHODS

CONDUCTED BY BELLE M. BRAIN, COLLEGE HILL, SCHENECTADY, NEW YORK

MISSIONARY SUGGESTIONS FOR CHRISTMAS



CHRISTMAS is coming. Already the shops are gorgeous in holiday dress and rich in displays that tempt the eye and fire the imagination. There

is the penny mechanical toy for the child of the tenement and the costly electrical affair for the child of the avenue. There are make-believe automobiles that cost a few cents, and really truly ones that cost thousands of dollars. There is cheap, tawdry jewelry for rough, toil-worn hands and wonderful gems for dainty, toil-free fingers. In a few days the streets will be crowded with shoppers spending incredible sums.

"Through it all I see the pinched faces of the poor; I hear the sob of the suffering. Over against the gorgeous trappings of the day is the pathetic spectacle of a world, two-thirds of which is still unreached by the message of a Savior. Up through the sounds of festivity in honor of the advent of His Son there comes to the ear of God the discordant noises of a world out of harmony with Him.

"A thousand millions have never heard the name of Christ, and yet the placid surface of our indifference is hardly ruffled by the fact. We write sweet nothings and talk sweet platitudes about the Babe of Bethlehem, shutting our eyes to the sight of myriads of children in heathen lands who have never had a chance to hear the story that has gladdened our lives and gladdens the lives of our children. And we spend more on

presents to one another on His birthday than we give in a whole year to win for Him as a crown the world He died to save."—WILLIS R. HOTCHKISS.

We have made more of Christmas than we have of Christ.

We have made Christmas gifts to many people, but few direct to Him.—
MRS. MAUD JUNKIN BALDWIN.

Christianizing Christmas

"The tendency of late years to make Christmas a mere holiday, a festival of lavish exchange of presents and of material ostentation, has so wrought upon interested church-members that there has been a widespread reaction which assumes larger proportions each year," wrote William T. Ellis (*The Religious Rambler*), in his weekly contribution to a syndicate of daily papers shortly before Christmas last year.

"The restoration of Christmas as primarily a day of religious significance is being wrought more definitely by the Sunday-school than by any other agency. Their vast potency enables them to touch practically an entire generation at once. So they are introducing the idea of a 'giving Christmas' among the children. The Sunday-school celebrations, with their 'treats' for the children, have been so common that even the joke-makers know about them.

"All this is being boldly assailed in the ranks of the Sunday-school itself. In an increasing number of schools the chil-

dren are being trained to bring gifts to the Christmas celebration instead of taking them away.

To associate Christmas with the unselfish idea of sacrifice and of service to others is the goal which has been set. In this connection it has become the usage in many denominations to make a Christmas offering for home and foreign missions. The day is primarily the incarnation of the missionary idea, and the growth of gifts at this season for carrying the Gospel into lands afar has been very marked in recent years."

As we are succeeding in a nation-wide effort to crowd out the insane celebration of the Fourth of July, let the churches and Sunday-schools take courage and begin at once a united movement in every town to have an unselfish and joyous Christian celebration of the "holidays" which many have forgotten means "holy days!"—WILBUR F. CRAFTS, D.D.

THE COMMUNITY CHRISTMAS TREE

No nation ever had a more wonderful opportunity than America at the present time. The whole world has come to us and we can, if we will, preach the Gospel to the whole world from our own doorstep. Christmas affords many opportunities for doing this if only we will make use of them.

The Community Christmas-tree is one of these. From the day, three years ago, when a wonderful 60-foot tree in Madison Square, with blazing star, gave all New York a sense of brotherhood, a new note has been sounded in the country at Christmas time.

"Doubtless this tree in Madison Square was the first of a great many such Christmas-trees in America," wrote Jacob Riis, from whom it is said the seed-thought originally came. "Indeed, it was born a twin—its sister grew the same night on Boston Common. But it was more than the first tree. It was a milestone marking the new appreciation of

the holidays we have all been longing for."

Mr. Riis proved a true prophet. The idea met with such immediate response that now many communities have their Christmas-trees with people of every nationality and every walk of life gathering around them to sing the much-loved hymns of the Nativity.

But not every community is making full use of the opportunity the tree affords to bind together the various nationalities included in its population. Everywhere it serves to rally the people to a new recognition of the fact that Christmas is the birthday of the Christ, but missionary workers especially should see to it that it also preaches a winsome sermon on inter-racial brotherhood and furnishes a place where Italians and Poles, Swedes and Lithuanians may mingle with one another and with Americans, and, for the time at least, forget race-prejudice in the common homage they offer to the Christ.

Some of the smaller communities, notably in Massachusetts, have taken the lead in this. At Fitchburg each nationality was invited to sing national airs and Christmas hymns around the tree, each in its own language. And at Southwick an important feature of the program was as follows:

Christmas Exercises in Many Tongues:

1. In English by School-children.
2. In Polish by Polish-Americans.
3. In Swedish by Swedish-Americans.
4. In Italian by Italian-Americans.

On the front cover of Southwick's attractive program this bit of rime was printed which served as the motto of the day:

THE FIRST TOWN TREE

"Tho differing in ways and speech,
We gather round our Christmas tree,
Our Christmas thought this day shall
be,
Each one for all and all for each."

On the back cover a Christmas message was printed in the varied speech of the town—English, Swedish, Italian, and Polish.*

YOUR CHRISTMAS GUESTS

Inviting a foreign student to spend the Christmas holidays in a Christian home, or even to spend an evening or partake of a single meal, is a beautiful service to a lonely soul which may, with the blessing of God, result in great things for foreign missions.

"Especially would I bespeak for the Oriental students in this country the hospitality of Christian homes," said Miss Margaret Burton, Foreign Secretary of the Young Women's Christian Association, in an address at the Student Volunteer Movement at Kansas City last year. "One of the first Orientals that studied in the United States said, many years after his return to his native land, in looking back on his years here, that the greatest blessing of his life in America was the opportunity it gave him to know the home life of our people.

"It would be ideal if all Oriental students could live in American homes while here; but where this is not possible it means much to them to be welcomed into American households at vacation times, for week-ends, or even for single meals. Few experiences are so highly appreciated by them. One young girl who has been in the United States almost two years told me that so far she had had almost no opportunity to know what our homes are like, and that she was most eager to know American family life. Judging from a letter I received from her just before the Christmas holidays, that time would probably be the happiest she has known since coming to the

United States, because she had been invited to spend her Christmas vacation in a fellow student's home.

"For the sake of the great plastic nations they represent, the future of which they will so deeply influence, I bespeak for the Oriental students in this country the friendship of Christian people who will put them in touch with the people and influences most helpful to them."

Last Christmas Mrs. Henry W. Peabody invited six of the young Chinese girls, who had recently come to New York as students under the Indemnity Fund, to spend Christmas with her in her beautiful country home in Beverly, Mass. There was a trip to Boston on Christmas Eve with dinner in town, the great Christmas tree on Boston Common, the carols on Beacon Hill, and the stores with their Christmas goods and gay decorations. Returning home, stockings were hung by the fireplace and early Christmas morning, before it was light, Mrs. Peabody was awakened by a chorus of joyous Chinese voices which sang just outside her door, first, "Holy Night" in their native Chinese, then, "O, Come All Ye Faithful," in English.

Other beautiful homes in and around Boston had also been opened to this first company of women Indemnity Students, so that each of the young women was able to spend her first American Christmas in a real Christian home. There were many festivities during the week, the crowning of which was a reception on New Year's Day at Mrs. Peabody's home to which all the officers of the Women's Foreign Missionary Boards in Boston and vicinity were invited.

To the girls it was not only a time of great enjoyment but of very great privilege. "The best time I ever had," said one of the most homesick ones to Miss Burton. "But the things we loved best," wrote another after recounting all the good times, "were the morning prayers and the quiet talks with Mrs. Peabody."

* Excellent articles on "The Community Christmas Tree," with many suggestions, will be found in *The Survey*, December 5, 1914, pages 258-260; *The Craftsman*, February, 1913, pages 497-500; and *Overland*, December, 1914, pages 561-2. As these magazines are on file in most public libraries they can easily be consulted. See also "The Christmas Spirit," by Irene Mason, Missionary Education Movement, price 10 cents.

The hostesses, too, had their reward. Most of the young women are products of Christian Mission Schools in or near Shanghai and Canton, and by their quiet, modest demeanor and sweet Christian characters, made a most favorable impression. "It may be a pleasure to the Chinese girls to be in our homes," said a charming hostess to Miss Burton, "but I can assure you that it means more to us to have them than it can mean to them to come."

The Oriental students are by no means the only foreign students in colleges and preparatory schools. There are thousands of them from Mexico, South America, and indeed almost every missionary land. What a joy it would be and how much it might mean to the Kingdom of God if each of them should this year share in the festivities in honor of the Christ Child in a Christian American home!

YOUR CHRISTMAS GIFTS

By selecting things missionary in character Christmas gifts may be made to do double duty. They may not only serve as reminders of love and friendship but will perhaps be the means of awakening an interest in the great task the Savior of the world has placed in the hands of His Church. Here are a few suggestions:

1. *A subscription* to a missionary magazine, denominational or interdenominational. THE MISSIONARY REVIEW OF THE WORLD, with its broad view of world conditions, its wealth of fine pictures and its practical helps, makes an ideal gift. The same is true of *Everyland* for the children and *Men and Missions* for the men. The publishers of almost all missionary magazines are prepared to send attractive gift certificates bearing the name of the donor so as to reach the recipient on Christmas Day.

2. *A missionary book.* There are many inexpensive missionary books that would make ideal Christmas gifts, some

of them of such general interest as to be acceptable to persons who have little or no interest in missions. The following belong to this class:

"Love Story of a Maiden of Cathay." (Revell.) 50 cents.

"Love Stories of Great Missionaries." (Revell.) 50 cents.

"The Little Green God." (Revell.) 75 cents.

Grenfell's books, "Harvest of the Sea" (Revell, \$1.00) and "Off the Rocks" (Sunday-School Times Company, \$1.00).

Steiner's "The Broken Wall." (Revell.) \$1.00.

For the dog-lover, be he man or boy, Egerton R. Young's stories of his missionary dogs, "My Dogs in the Northland," would be especially good. (Revell, \$1.25.)

3. *Games.* The game, "Who's Who in Missions" (Sunday-School Times Company, 50 cents), would be appropriate for children and adults who wish to become familiar with the faces and principal events in the lives of fifty great missionaries.

4. *Pins and badges.* For members of women's missionary societies, the pretty little "Coronation Pin" adopted by the Federation of Women's Foreign Missionary Societies as their official badge, would be a pleasing gift. These may be ordered from any woman's board at 35 cents for composit metal and \$1.75 for solid gold. There are also denominational pins especially in young women's and children's societies, that would make pretty gifts.

5. *Curios.* For Sunday-school classes there is nothing better than some little curio from a missionary land. In small cities where there is no oriental store it is not always possible to get them, but by searching through the ten-cent stores they may sometimes be found. A pair of chopsticks would be a great novelty to many children, and boys especially would be pleased with the little cowrie shell stick-pins which may be obtained

in lots of ten or more at the rate of 2 cents each from the David C. Cook Publishing Company, Elgin, Ill. Cowrie shells formerly took the place of money in many parts of Africa, and it will add to the value of the pins if something is told of the use of the shells. For this see "Eighteen Years in Uganda," by Bishop Tucker, page 339, vol. 2.

The following novelties put out by the Beacon Hill Farm Association, Fuchau, China, would also make good gifts: (1) Little leaden boxes of Jasmine Flower Scented Tea, which has a delicate and most unusual flavor. Price 25 cents a box, postage 4 cents extra. (2) Packages of Chinese Lang-gang, containing four, five, or five and a half yards, according to the grade. This is a narrow, hand-woven ribbon in attractive designs and gay colors, used in trimming women's dresses and shoes, and is fine for tying Christmas packages. Price 25 cents a package, 5 packages for \$1.00 to one address. (3) Christmas and New Year's Rainbow Flag Book-mark souvenirs in Chinese envelopes ready for mailing. Price 7 cents each, 4 for 25 cents, 20 for \$1.00 to one address. All these may be obtained from Miss Emily S. Hartwell, Fuchau, China. The tea may also be had (usually without delay) from Miss Flora Starr, 718 Simpson Street, Evanston, Ill., and the Lang-gang and souvenirs from Miss Sarah Avery, 14 King Street, Worcester, Mass. All profits go to the support of children in China who would otherwise either starve or be sold.

THE CHRISTMAS PROGRAM*

The Chief Aim.—In planning for a Christmas program thoughtful Sunday-school workers must seriously consider the purpose of the program. Shall we aim only to amuse and entertain the

members of the Sunday-school and church, or shall we impress anew the real significance of Christmas Day and give expression to the Christmas spirit by gifts to those who are less fortunate?

The great danger in many Christmas celebrations is to forget the tidings of great joy and let the Christmas season lose its real meaning to the hearts of men. More emphasis needs to be placed upon the fact that it is Christ's birthday, and that through His coming, His life, His death and His resurrection, we now have the Christmas cheer and the spirit of peace and good-will toward men.—JANE B. SMITH, Hartford School of Religious Pedagogy, in *The Sunday School Times*.

If Christ Had Not Come

Some months ago a little story was published in *The Epworth Herald* that can be made the basis of a very effective object lesson for a Christmas program. Nothing better could be found to give children some idea of the social value of foreign missions.

A little girl had been given a very complete model of a village, which she liked to play with very much.

"What kind of a town is it?" her father asked one morning when she had set it up.

"Oh, a Christian town," the child answered.

"Suppose we make it a heathen town," the father suggested. "What must we take out?"

"The church," promptly answered the little girl, taking it out.

"Is that all?" the father asked.

"I guess so," the child answered.

"No, indeed," her father said. Then he took out the public school and the library.

"Anything else?" asked the child.

"Isn't that a hospital over there?"

"Yes; but, father, they have hospitals, don't they?"

"Not in heathen countries," he ex-

* The Best Methods Department of THE MISSIONARY REVIEW for December, 1913, and November, 1914, contained a large number of suggestions for Christmas missionary programs. Others may be found in "The Christmas Spirit," by Irene Mason, Missionary Education Movement, price 10 cents.

plained. "It was Christ who taught us to care for the sick and feeble ones."

The little girl looked soberly around the little town and presently took away also the Old Ladies' Home, the Orphans' Home, and the Insane Asylum.

"Why, father," she exclaimed, "there's not one good thing left. I wouldn't live in such a town for anything."

In using this as a Christmas object-lesson the model of a little village such as is described in the story should be provided. This can either be purchased or made from cardboard. The patterns and directions for making a Japanese house given in "Missionary Helps for Junior Leaders,"* pages 11 and 13, would help in this. The liquid glue now obtainable in tubes will be found of great assistance.

The subject matter may be given either by two persons—an adult and a child—who impersonate the father and daughter, or by some one person who takes the part of the father and calls forth the child's part from the school. The latter plan would probably make the most lasting impression.

If greater length is desired, the dialog can easily be elaborated by having the father add brief statements concerning the animal hospitals of India and the treatment of the sick and insane in lands where Christ is not known.

Christ the Light of the World

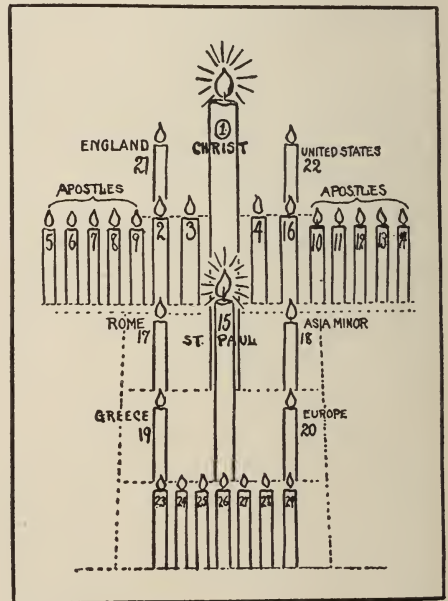
The following object-lesson on missionary history devised by the Rev. P. H. Osgood of the Protestant Episcopal Church and printed in *The Spirit of Missions*, is especially appropriate for the Christmas program. Care should be taken to guard against fire. Do not place the candles too close together, as the heat of so many lighted at once will tend to soften them and make them bend over.

"The missionary enthusiasm of the Church," says Mr. Osgood, "has been a

* "Missionary Helps for Junior Leaders," by Margaret Tyson Applegarth and Nellie Prescott. Central Committee on United Study of Foreign Missions, West Medford, Mass. Price, 25 cents.

continuous impulse by which the original light of Christ's revelation has been spread over all the world. Taking a large candle to symbolize this original light of Christ's truth, the Apostles, Evangelists, and St. Paul are lighted directly from this. It is the Christ-light burning in another life, fed by that life's experience. From St. Paul the light is given to St. Luke and the Churches of Asia Minor, Rome and Greece. From Rome it is given to Europe, from Europe to England, and thence by the way of our Church and others, on and on. The transmission and multiplication of the original light must go on until the whole world shines with Christ. The candle-flames may be so arranged that at the end they will form a cross of light, stretching out its arms to infinite need.

"For equipment use a short step-ladder, draped, and the requisite number of candles (29 in this case), of which one, to represent Christ, should be very large.



Order of the Candle-Lighting

1. Christ.
 2. St. Matthew
 3. St. Mark
 4. St. John
- } From Christ

- | | | |
|------|--|--|
| 5 | } Ten
other
Apostles
(One to
take the place
of Judas
Two Evan-
gelists
were
Apostles) | } From Christ |
| 6 | | |
| 7 | | |
| 8 | | |
| 9 | | |
| 10 | } From St. Paul | |
| 11 | | |
| 12 | | |
| 13 | | |
| 14 | | |
| (15) | St. Paul—From Christ | Miracu-
lously |
| 16. | St. Luke—From St. Paul | |
| 17. | Asia Minor | } From St. Paul |
| 18. | Rome | |
| 19. | Greece | |
| 20. | Europe—From Rome | |
| 21. | England—From Europe. | |
| 22. | U. S.—From England. | |
| 23. | Canada—From England. | |
| 24. | Japan | } So far as our
Church is con-
cerned, from the
United States |
| 25. | China | |
| 26. | Africa | |
| 27. | South America | |
| 28. | Alaska | |
| 29. | Philippines | |

A Christmas Gift to the Laurel Country

A few years ago, when a Presbyterian Sunday-school in Cadillac, Michigan, was asked to help send a missionary teacher to the mountaineers in the Laurel Country, South Carolina, the superintendent resolved to make it a special object at the coming Christmas. *The Home Mission Monthly* tells of his success.

The first thing he did was to tell the children something about these people isolated in the Southern Mountains. Next he read a letter asking for a teacher for them, and at the close made his appeal. "We can not have those boys and men come over the hard trail for news of what we will do for them," he said, "and then go home to the girls and women with the word that Cadillac Sunday-school will not send them a missionary teacher. I move that instead of

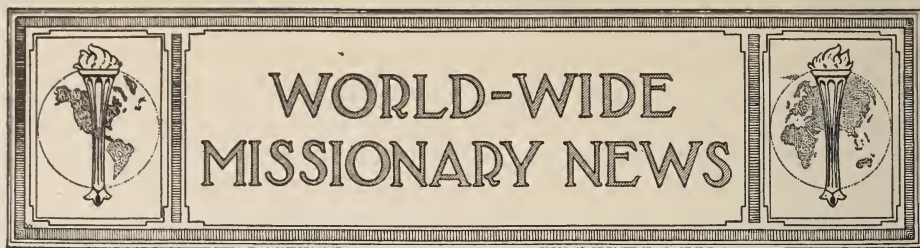
having a *getting* Christmas we have a *giving* Christmas and help them out."

This met with an enthusiastic response and mite-boxes were at once distributed. Every Sunday items of information were presented to keep up the interest, and each class was asked to keep its gifts secret. When at last Christmas Eve came, when the gifts were to be brought in, the church was beautifully decorated. "Never was there a more gorgeous tree, nor a more crowded audience," says one of the members.

After the opening exercises the pastor called the classes, the superintendent and assistant standing by with pad and pencil. When Class 1 was called, a tiny girl came through the crowded aisles carrying the gift of the primary class. "Nine dollars," she whispered as she handed the money to the treasurer. "Nine dollars," announced the superintendent of the school. "Class 2" brought a small boy of six, who announced "Seven dollars and seventy-six cents," as he proudly handed it in.

As class after class responded, the interest became intense. The room was very still, the children hardly daring to breathe lest they lose some announcement. \$28 from one class was greeted by a chorus of suppressed "Oh's" from all over the room, and \$32 from another capped the climax. The last gift was \$5, from a member of the school who has since gone to China. When the sum total, \$235.00, was announced, a hush fell upon the school, which was broken by the superintendent saying, "The Laurel Mountain children will have their teacher. Let us sing, 'Praise God, from whom all blessings flow.'"

He knows, and loves, and cares—
Nothing this truth can dim—
And does the very best for those
Who leave the choice with Him.



WORLD-WIDE MISSIONARY NEWS

LATIN AMERICA

Protestants in the Mexican Crisis

A WRITER in *The Missionary Survey* says that the Protestant Church in Mexico is wielding a tremendous influence—not as a Church, but through the individual members now associated in the various armies. It is said that the wife of Carranza, the first chief of the Constitutional army, is a Protestant, and he himself, tho not actually a member of the Protestant Church, is openly friendly. Many of the native ministers hold positions of importance in the various armies, and the story goes that in all of the armies there is not a single Protestant who was enrolled as a private. Whether that statement be strictly accurate or not, it certainly indicates the part that Protestants are playing in the hour of the nation's crisis. A missionary who has spent years in Mexico says that he has not heard the word "Protestante" used in contempt since the opening of the revolution.

Medical Opportunities in Mexico

EVEN in the midst of revolution and turmoil in Mexico there is still a call for missionary work. Miss Mary Turner of the Presbyterian Mission writes from the hospital in Aguas Calientes: If Christian doctors and nurses could know how great the needs are here for efficient help and money, there would certainly be a few who would volunteer to come and a few of the rich who would send them. The evangelical Church could gain more within a few months of practical service in the army of wounded and ill, than with years of preaching and teaching

the theory of Christianity without this service. Why has not the Church seen this wonderful opportunity here in Mexico as well as in the remote corners of the earth. The best hospitals and sanitary cars of the country are mere makeshifts. The wounded are not attended to, principally because they have an inadequate corps of doctors and helpers—inadequate in numbers and ignorant of the first principles of sanitation and first aid; also for lack of interest and a lack of funds and of heads. It is the way the average Mexican does the average thing. Fortunately, I have had Protestant Mexicans to help me and they are always different.

A Mixed Multitude in Argentina

A VIVID glimpse of the cosmopolitan immigration into Argentina—where more than 300,000 newcomers arrive each year—is given in a letter from Mr. W. C. K. Torre. The following paragraphs are of special interest: We have in this city of Buenos Ayres 1,500,000 souls, and the population increases. With the natural growth and the inflowing tide of immigrants from Europe, the need seems to me to be increasing. The other day I asked a brother who has been visiting the immigrants on arrival, distributing Gospels among them and seeking to help them, if he would go out into the street, speak to the first 20 men he met, and see what they knew of the Bible. He did so, and the result is most instructive. These twenty men represented 6 different nationalities—Spanish, Italian, Servian, Uruguayan, Portuguese, and Rumanian. The Uruguayan said he had read portions of the Bible. One

Spaniard knew something about the Bible, but he had never read it. A Portuguese said he had read the Bible. An Italian had read the Bible and seemed to have faith in the Lord Jesus. Another Spaniard said he had studied at a Jesuit College in Spain, but he had never had a Bible in his hands. And what about the other 15? None of them had ever seen a Bible, and by their replies they knew nothing about it.—*Bible in the World.*

Brazilians Publicly Accept Christianity

DURING the past month we have had the joy of reaping some of the results of our sowing. At Pirassununga we received fifteen on profession of faith, and seven at Santa Rita, leaving on the roll of candidates several who had applied for membership in the Church. In the last week several, the majority of them men, have publicly accepted Christ. At Dourado where we opened work in January, I preached three nights in succession, using the stereopticon for the first time at that point. My congregations varied from one hundred and ninety the first night to almost five hundred the last night, and many were turned away. At the close of the last service I gave the people an opportunity to accept Christ, and thirty-three responded.—W. G. BORCHERS, Santa Rita, Brazil.

NORTH AMERICA

John R. Mott's New Work

JOHAN R. Mott has accepted the position of general secretary of the International Committee of Young Men's Christian Associations as successor to Richard C. Morse, who has been the official leader of American Young Men's Christian Associations since his election as general secretary in 1869.

The entrance of Mr. Mott upon this new service involves a complete reorganization of the International Committee staff, and efficiency has further been promoted by a plan relating such

special interests as Bible study with all departments—city, college, railroad, etc.

Mr. Mott is to have two associate general secretaries, Frederick B. Shipp, who will give special attention to the business concerns of the committee, and Fletcher S. Brockman, who is called home from service in China to attend to the foreign department and to serve as lieutenant to Mr. Mott in special tasks within the home department as well. Charles D. Hurrey, who has been the executive of the college department, succeeds in the foreign student's department Willard D. Lyon, who has gone out to Shanghai, while David R. Porter is promoted from high school work to fill Mr. Hurrey's position among American college men. Mr. Mott will continue without cessation his work on the Continuation Committee of the World's Missionary Conference and on the World's Christian Federation.

A Baptist Five-Year Program

AT its meeting in Los Angeles in May, the Northern Baptist Convention adopted the following five-year program of aggressive spiritual activity, which takes as its objective the development of every church into an evangelistic and social force in its community. The definite goals set before the denomination by this program are: A million additions to the churches by baptism; a missionary force of 5,000 men and women in America and the non-Christian world; two million dollars of endowment for the Ministers and Missionaries Benefit Board; six million dollars for additional educational endowment and equipment at home and abroad; an annual income of six million dollars for missions and benevolence. The methods recommended for the accomplishment of this high aim are: A persistent, pervasive Evangelism—personal, pastoral and vocational; the systematic and proportionate giving of not less than one-tenth of the income, with larger giving by those of larger resources; the Annual

Every-Member Canvass for weekly giving and spiritual efficiency; an increasing emphasis on education—Biblical, missionary and scholastic; the development of every Church in social service; prevailing prayer—personal, public and social.

The Episcopal Emergency Fund

WITH the \$375,000 contributed to the Emergency Fund of the Protestant Episcopal Church Board of Missions, the emergency has been met, even tho the fund was not completed on September 1st. In other words, the missionary treasury is practically out of debt for the first time in eight years! The church has not only given the Emergency Fund of \$375,000, but has also exceeded by \$20,000 its gifts on the regular apportionment; so that about \$400,000 over and above the giving of last year has come into the treasury.

One feature worth noting is that the fund has not been padded or inflated in any way. There have been no committees of two waiting upon wealthy churchmen, and no whirlwind canvass methods; neither were any large sums held back to be announced at the last moment. The largest gift was \$5,000 and there have been about 8,000 contributions. The giving was real, spontaneous and personal; it represents desire rather than pressure.

National Missionary Campaign

A POSTER in four colors is to be displayed in front of thousands of churches to announce the National Missionary Campaign, the opening feature of which is a great interdenominational convention for men in Chicago, beginning October 14th and closing next April in Washington, D. C.

The poster is symbolical of both home and foreign missions, the non-Christian world being typified by a great idol with a group of worshipers before it, and mission work at home by a man standing bewildered in a city street before

the closed door of a church. The text has a militant note reading: "Men wanted, National Missionary Campaign, 1915-1916. Enlist for World Service. Conventions in 75 cities."

As a reminder of the aims of this National Campaign it may be well to quote from the call issued by the movement at its Lake Geneva convention: To the end of making occasion for such deep and grave inquiry and such lofty resolution as the great day in which we live requires of us all, the movement has provided—as it trusts under inspiration of the Spirit of God—for holding great rallies for men of the Church in seventy-five distributed and accessible centers of American population from October of the present year to April of the next. To each of these there will come chosen leaders of thought and action, to lay before such as are desirous to meet and confer thereupon the great charge of God to His contemporary Church, the measureless resources with which He has enriched His people for the doing of His will, and the means which will fairly put to test the primary question of the ages—whether the followers of Christ are indeed able to take the world for Him.

A New Inter-Church Commission

INCREASED Christian efficiency in dealing with community problems which concern the Church is the task set for the new commission of the Federal Council of the churches of Christ in America. Last June a conference of representatives from Christian organizations doing cooperative work on a national scale, was held at Atlantic City. Strong delegations were present from such organizations as the Laymen's Missionary Movement, the International Sunday School Association, the International Committee of Y. M. C. A., the National Board of the Y. W. C. A., the Home Missions Council and other similar organizations. This conference

asked the Federal Council to form a commission to make a careful survey of all federated work now being carried on throughout the country, to help federations already formed, and to cooperate in forming new ones where conditions were favorable.

This commission has been organized. The membership in a large measure represents unofficially the movement which took part in the Atlantic City conference. It is thus practically a federation of federated movements, and Rev. Roy B. Guild was elected Executive Secretary.

EUROPE—GREAT BRITAIN

British Charity

THE world-war has produced world-charity on a scale hitherto unknown. The total value of British contributions last year is estimated at \$125,000,000. If gifts from the British possessions are added, the amount will be nearer \$175,000,000. Australian contributions in money alone exceeded \$15,000,000. The Prince of Wales Fund for the year reached a total of \$27,500,000, and local contributions brought this up to \$40,000,000. The Belgian Relief Commission collected nearly \$10,000,000 and the *Times* Red Cross Fund brought in \$8,000,000.

A Revival of Family Prayer

THREE marked tendencies in the religious life of England and Scotland to-day are by many observers attributed to the war. One is a popular wave of enthusiasm for family prayer. Another is better observance of Sunday as a day of rest. And the third is such measure of cooperation between the Anglican and Free Churches as was not dreamed possible one year ago. A great meeting has recently been held in London, attended by Free and Established churchmen in about equal numbers, and having for chairman a Free Church layman and for principal speaker the Archbishop of Canterbury. The subject was family

worship, and the Archbishop pointed out that England on her knees at home can accomplish more perhaps than England fighting in or out of trenches abroad. It is reported that a national movement has sprung up in the churches of England and Scotland in favor of family prayers in the home. It is said that Free and Established church people are interested in about equal numbers, and that speakers are setting out to the provinces to talk in its favor.—*The Churchman*.

Jewish "Endeavor" Movement

AN interesting development is in progress in connection with the Kilburn and Brondesbury Hebrew and Religion Classes. In order to provide a "Jewish atmosphere" for young people who might otherwise suffer from religious neglect, juvenile services have been arranged in the local synagog, whereat young Israelites have been encouraged to read the liturgy and to carry through the general proceedings of public worship. In short, there has arisen in the midst of Jewry an analog of the world-wide Christian Endeavor movement, and impartial observers declare that it promises to promote reverence and an intelligent interest in the services of the synagog. Letters in the Jewish papers show that the movement has not yet passed the stage of opposition.

THE CONTINENT

A War Prison Y. M. C. A.

THE bringing together of great bodies of young men in military hospitals and in camps as prisoners of war offers an almost unprecedented opportunity for Christian work, and the International Y. M. C. A. has not been slow in recognizing this. In response to a formal inquiry, the German War Ministry stated that they would welcome the cooperation of the Young Men's Christian Association in the work

for the prisoners of war, and in consequence there has been erected near Göttingen the first war prison Y. M. C. A. building in the world. It contains a large hall, which will be used for worship by pastors, priests, and rabbi; for concerts and lectures, and as a reading room; a small hall as a quiet room for prayer, also for choir and orchestra practises, and three small rooms for educational work. The equipment consists of a library of English, French, and Russian books, piano, harmonium, tables, benches, blackboards, maps, and pictures.

"In front of the building, which is beautifully situated, the Commandant has had laid out a formal garden. The building was put up by the men themselves, and they are also making the equipment."

The extension of similar work in the military camps of Germany is under the direction of a committee appointed by the National Committee of the German Y. M. C. A.

The Bible in Ireland

THE annual report of the Bible and Colportage Society for Ireland records a welcome increase in sales for the year. In Ireland, as a rule, the colporteur confines his attention to scattered country districts, where the people live far from book-shops, and where the means of getting literature is difficult. It is here the agent does some of his best work as a missionary and evangelist, as well as "the man with the Book." During the year 5,500 copies of the Scriptures were disposed of, and nearly 20,000 tracts and booklets distributed.

Sure Cure for Race Hatred

PASTOR MONSKY, Secretary of the Evangelical Society of Austria, affirms that the unhappy racial animosities of that land cease within the circles of the *Gemeinschaft* (evangelical Christians). "Where Jesus is really in men's hearts there are peace

and love among differing races. I experience this fact every year at the Eastern Conference at Teschen in Austrian Silesia. German and Polish brethren sing the same hymns at the same time in their respective tongues. One prays in Polish and is immediately followed by another in German. I rejoice greatly to be a connecting link in all Austria for these little groups—Bohemian, Polish, Hungarian, German, Slovak, and Ruthenian. It is gratifying to see how the Gospel is beginning to gain entry among the Slovaks. Brother Chraska, a member of the Free Reformed Church, has just completed a translation of the Bible into Slovenish and along with him a young, fiery Slovene believer, Brother Chlastan, has started to spread the Bible among his people. He has done this without legal authority and has had, consequently, to suffer fine and imprisonment repeatedly. The Society of Christian Endeavor in Agram, under the active leadership of Mr. Schumacher, a school principal, proposes to engage a missionary for the Croats.—*Record of Christian Work.*

Indian Troops in Europe

THE Y. M. C. A. of India has been making a record in its service to the native troop contingents sent to Europe. All the money for this extra work has been raised in India. Beginnings were made by the Bombay Association as the native troops came pouring into the city for embarkation. Last October, twelve secretaries sailed from Bombay to be with the troops in France, among them being Dr. S. K. Datta, one of the young leaders in the Indian church to-day. They organize literary, athletic, and social events, provide post-office facilities, write letters for the natives by the ten thousand, issue a little paper in Urdu to furnish them with war and home news, run barber shops, sell mustard oil,

carry stuffs, soap, matches, etc., and actually hold French classes for the Hindu officers, having issued 25,000 copies of a booklet of French-Urdu phrases. The secretaries are both Indians and Englishmen.

Russian Protestants in War-Time

REV. WILLIAM FETLER, the Russian Baptist preacher, who, as the REVIEW has already stated, is now in New York, is far from enthusiastic over the prospects of real and general religious liberty being soon established in that country. Many signs since the outbreak of the war, such as a new spirit toward the Jews and the Poles, have encouraged English observers to predict an era of liberalization, but Mr. Fetler is inclined to quite the opposite forecast. At least, the Protestants of Russia have experienced more trouble since war began than for a long time before it.

Immediately after Russia plunged into the great European struggle, officious government agents recalled that the Stundists—the original Russian Protestants—were mostly non-resistants, and on principle opposed to war. Also, it was remembered that the Stundists arose originally in a German colony within Russian bounds. On these grounds it was assumed that Russian Protestants were likely to be sympathetic with the enemies of the nation, or at least indifferent to the progress of the war. Shortly after Mr. Fetler's arrest and exile, already described, eleven other Protestant preachers were banished, ten of them being sent to Siberia. It seems plain that the most bigoted party of the Russian orthodox church has employed the war situation very skilfully to its own advantage.

Testaments Wanted in Germany

THE "Million Testament" Movement, inaugurated by the World's Sunday-school Association to send Testaments and Gospels to soldiers in the warring

countries as gifts of American Sunday-school scholars, is trying hard to meet the great demands that are being made upon it. Rev. A. C. Harte, working in prison-camps in Germany writes: "I am beginning to distribute the Testaments, and long before this reaches you, I will have used up the 40,000. It will be good if you can get another 40,000 or 80,000 for us."

A worker in Austria writes: "Thousands of soldiers and prisoners of war in this way get their own New Testament or a copy of the Gospels which most of them never possess before. That the men in the trenches prize the gift is evident from extracts from soldiers' letters, such as these:

"A book in the trenches is better than the knapsack full of provisions. Any one who has spiritual food for us is welcome."

"We are hungry after spiritual food. My library consists of Faust, Lillien-cron's Selected Poems, and the New Testament which one has learned again to read."

MOSLEM LANDS

The Future of Armenia

A CORRESPONDENT in the *Manchester Guardian*, referring to Art. 61 of the Berlin Treaty, writes:

"When the general settlement takes place at the close of the war, the Powers should not forget the interests of the Armenians, and that not for the sake of the Armenians alone, but also for the sake of Turkey and of the maintenance of peace in Europe. Because if Armenia is allowed to remain in her present wretched condition she will surely continue to appeal to Europe and to England for help, and Europe, being moved, will seek to interfere, and thus the Eastern question will still remain open.

"It is evident that the geographical and ethnological conditions of Armenia do not permit of her being constituted an autonomous unit. Being a commer-

cial people in the towns, and agricultural in the rural districts, what they demand is the possibility of carrying on their business, commerce and agriculture, without being molested by the lawless. There is no need of elaborate schemes or drafts of new laws. It is quite sufficient that a governor-general be appointed with the consent of the Ambassadors of the Powers for a number of years. The jurisdiction of this governor would extend over the six vilayets mostly populated by the Armenians. This governor, endowed with judicial and executive powers, would be responsible for the peace and tranquility of the country and for the carrying out of the laws. The governor should organize and have at his disposal a local force of militia recruited from the inhabitants, and in the case of need the military forces of the country would also be at his command. Such a governor would be quite capable of pacifying the country and introducing good government, happiness and contentment in those lawless provinces.

A Need of Moslem Children

A NEED which characterizes the child life of Moslem lands is for a Holy Book that can be understood and that is in the common language of the country. I have often looked in upon a room full of Turkish school boys seated cross-legged on the floor, each with his Koran in front of him, memorizing each line in that strange Arabic language of which he knows nothing save the alphabet. The Koran is a little longer than the New Testament and contains a confusion of ecstatic poetry, historic legends, ceremonial laws, and personal adventures of the Prophet. All this is in a language and style as unintelligible to a Turkish or a Persian boy as Virgil's "Æneid" would be to a boy in one of our grammar schools. He is under the sharp eye and threatening rod of the schoolmaster, whose whole training has been in scholastic Moslem theology, instead of in the

elements of arithmetic and science. The boy must drone away aloud at the strange rhythmic sentences without a word of interpretation from the teacher, until he has memorized the Koran from cover to cover! The Koran has some exalted portions, approaching in style and power the Book of Psalms and Job; but as a whole it has had a degrading and retarding influence both on the personal and social life. It is after all a reflection of the tragedy of Mohammed's life—a character gifted with rare spiritual powers, but under the stress of temptation yielding to lust, revenge, deceit and the fire of fanaticism.—REV. STEPHEN VAN R. TROWBRIDGE.

INDIA

German Missionaries in India

THE British government of India has decided that all enemy aliens in that country must be either interned or deported. The decision will chiefly affect the German missionaries, of whom there are a large number in India. At the beginning of July, a considerable number of these missionaries had been removed from Assam, Behar and Orissa, but a fair number still remained, especially in the districts of Chota Nagpur, where a Lutheran mission long has been established. At the beginning of April there were 442 alien enemy missionaries in the whole of India, of whom 115 had been interned or paroled. Only a few Germans and Austrians were permitted to remain at large in Upper India, and those now have been sent to the detention camp at Dagshai in the Simla district.

The work of the Schleswig-Holstein Mission in India has been compelled to stop because of the war. At the beginning of the war Superintendent Timmke dismissed 200 boarding pupils and 78 seminarists and 194 teacher helpers who were laboring in baptismal instruction, etc.; teachers were placed on half pay and the gov-

ernment was successfully petitioned to take over the expense of the upkeep of the seminary, three high schools and two hospitals. The male missionaries were all placed in concentration camps at Ahmednagar near Bombay, while the women and children were taken to Waltair. Two sisters were allowed to return to Europe. The imprisoned missionaries are compelled by the subordinate officers to do hard labor daily. Superintendent Timmke is only allowed to write once a month to the mission stations where there are 17,000 Christians and 7,000 catechumen without an ordained native pastor. Missionary Neudorffer of the General Council of the Lutheran Church of North America was able to visit the field twice and was of great help and benefit.—*Allgemeine Missions Nachrichten*, August, 1915.

CHINA

Thirty Thousand Hear the Gospel

LATE in the year 1914 the two denominations (Southern Presbyterian and Southern Methodist) doing work in this city, met to discuss the advisability of having some sort of a gathering to celebrate the tenth anniversary of the coming of Protestantism to Changchow. To be sure many missionaries and Chinese workers had been here before and some of them left faster than they came, and that to the tune of stones and the then usual title given to the foreigner; but it was in the year 1904 that the first house was rented and the first Protestant preacher moved into the city. It was decided to have the celebration in April, 1915. We had such a meeting as this people had never seen. All former pastors were invited and some came. The Suchow District tent was used, as no church was large enough to accommodate the crowds. This we pitched on the lot formerly occupied by the jail in the center of the city. Changchow has never been so stirred in all

these ten years. Everywhere we went we could hear the people talking of "The Jesus Church." Great crowds came for all the services. Except for two or three times when it was raining hard, the tent, seating about one thousand, was full and most of the time more than full. Fully 2,500 people attended the services each day for twelve days. All classes came. Some 1,200 portions of the Scripture were sold, and 4,000 tracts distributed. Over 200 probationers were enlisted.

Modern Methods in Chuchow

THE report of the missionaries in Chuchow, China, brings together a striking group of facts which illustrate both the wonderful transition in China and the marvelous openings for the Gospel there now. In a small \$3,000 hospital the medical missionary treated over 1,600 cases during the month and, with his Chinese helpers, vaccinated 346. The missionaries are directing famine relief for 800 people by building a macadam street, the money all furnished by Chinese, and Christian services for these people are held weekly in the Confucian temple! The adult Bible class in this interior Chinese city has had seventy in attendance, and these non-Christian officials and business men have been studying the Gospel of Luke to find out the basis of Christianity. This Chinese city is not only being led to do the unheard of, construct a macadam street, but the missionaries have pushed them along toward Christian ideals for child life until they actually have a city playground, and gymnastic apparatus has been provided for it. And finally, China has a Boy Scout movement, led by the missionaries.

A Chinese Children's Magazine

HAPPY CHILDHOOD, the new magazine for Chinese children, is meeting with unexpected success. Mrs.

MacGillivray, its devoted editor, says in a recent letter:

"I know you will be delighted to hear that so far the magazine has met a very warm welcome from all parts of China. For instance there is a mission to rickshaw coolies here in Shanghai. The founder and director is a business man, and the mission take in forty copies per month and say they have never had anything that has helped them so much. Miss Bonnell of the Door of Hope says the girls have never had anything to read in which they have taken such interest as this magazine. I also have had letters of appreciation from Manchuria, Shantung, Foochow, Canton, and many other places. General Chang in Peking of the Chinese army subscribes for eleven copies, ten of which he sends to an orphanage and one for his own family. In writing he said, 'This paper is truly a light for the children of China.' The children's competition page is also a great success. Children from all over China are sending in answers, and this month we sent little prizes to Foochow, Shantung, Manchuria, Kiangsi, and one to Shanghai. The subscription list now stands at over sixteen hundred, and we hope for an increase in the autumn."

The Bible and Chinese Civilization

MANY of the radical changes for the better in Chinese life, character, customs and government can be directly traced to the influence of the Bible. The Rev. John R. Hykes of China reported facts to prove this at the World's Bible Congress in San Francisco. Besides the various translations made by missionaries, the Bible was translated into Chinese by Chou-fu, Provincial Treasurer of Shantung, in conjunction with Li Hung-chang. They copied out the entire Bible in the literary language, their object being to produce an independent version in what

they considered a more acceptable dress, in order to acquaint the literary class with its contents and remove the prejudice against Christianity. The Bible has also been introduced into some Government schools as a textbook. To its influence Dr. Hykes attributes not only such reforms as the abolition of torture, the decrease of infanticide, the going out of fashion of footbinding, the tendency to substitute monogamy for polygamy, but also reforms in the administration of justice, the abolition of opium-smoking, the adoption of a national scheme of education, and the growing recognition of the right of free thought, free speech, and free conscience.

German Mission in China

THE *Missionary Magazine* of the Allgemeines Evangelische Missionsverein reports: Since March 1, 1915, our Seminary in Tsingtau has again been opened; about 50 pupils are now instructed. In March one of our Chinese was baptized. Our Chinese lady teacher, Mrs. Dschang, returned to Tsingtau. The girls are awaiting anxiously the opening of our girls' school. Missionary Voskamp, of the Berlin Mission, is again allowed to preach and has opened one school. The Chinese Christians and helpers were a credit to themselves, not one of them backslid. They all pray for Germany and for a speedy peace.—*Calwer Missionsblatt.*

On the China-Burmese Border

THIRTEEN thousand converts have been baptized on the Kengtung field in the extreme east of Burma. About 4,500 of them are on the Chinese side of the line. With the exception of eight churches near the border, these converts have not been organized. When the first ingathering took place on this field eleven years ago, within a month groups came from across the China border, both of the Wa and

Lahu tribes, begging the missionaries to come to them at once with the Gospel. This same appeal has been sounding ever since. Native workers who have toured the section regularly report many villages where the entire population has expressed a desire to be baptized. In one of these, Ho Hko, whose 130 families all desire baptism, the teachers stayed a few days, and eighteen villages from the surrounding country sent in representatives saying their entire villages desired baptism at once. Rev. W. M. Young, in writing of this situation, says:

"If we open this work on a proper basis and give them the Gospel I have no doubt we will soon have more converts on this field to the north than we have in all Burma to-day."

JAPAN—KOREA

Work in One City

REV. CHARLES A. LOGAN writes home: "Our work in the city of Tokushima (population 70,000) is growing. The self-supporting church is making steady progress, and gradually reaching the more influential people of the city. There are two other mission churches where evangelists are working, and one preaching place in the center of the city, where I preach twice a week, and conduct a night-school. We are now planning for a union evangelistic campaign for this fall. About eight prominent speakers will come, and speak in the churches, theaters, public hall, government schools, railroad station, and other companies' offices. Some of our most interesting meetings are held in our home. English Bible classes for students on Tuesdays, the ladies' cooking class on Wednesdays, Christian women's meeting on Fridays, and the children's meeting and Bible study for enquirers on Saturdays. The ladies' cooking class met here to-day. Mrs. Logan taught them how to make ice cream, and then their Bible lesson was

on John 14:6. The prominent ladies of the city attend this class, and some of them were baptized this year. I think many preachers in America would envy me, if they could see the enquirers' class on Saturday nights. This year we have had about 30 in attendance, most of them young people, and the time is devoted only to study of the Word. We have nine out-stations in the province, where workers are living. There are one hundred and forty towns with an average population of 5,000. Our work will be finished when we shall have built up a self-supporting church in all these towns."

Good and Evil in Conflict

IN a recent *Church Missionary Review* Grace Nott says: "Buddhism made a great effort to revivify herself some years ago, and, finding that Christian methods had so much success, started a campaign on the same lines, even going so far as to print 'Bibles' in which the only difference from our own was that Buddha's name was substituted for our Lord's! Such efforts were naturally doomed to failure. Now the nation is faced by the Hongwanji Buddhist scandals; the priests are accused of living in luxury and extravagance on the offerings of the faithful. The misappropriated money is put at the enormous figure of 2,000,000 *yen*, and the whole matter is being investigated by the government. Sad as all this is, we can surely see that here also 'God is working His purpose out.' As one result, several well-known men and women have become Christians; others are studying the New Testament and buying Bibles in an unprecedented way."

Tokyo Sunday-School Convention Postponed

ANOTHER result of the war has been the postponement of the World's Sunday-School Convention, so long announced as to be held in Tokyo in October, 1916. 58 nations were

represented at the Zurich Convention in 1913, and it had been confidently expected that the holding of the next gathering in Tokyo would do much to strengthen the bonds which unite Christians throughout the world. The Executive Committee of the World's Sunday-School Association, however, realized that the belligerent nations would not send delegates, and therefore decided at their meeting in September to postpone the convention to a date soon after the close of the war, the date to be suggested by the Japanese Committee, of which Count Okuma, Prime Minister of Japan, is Chairman. Another reason for this decision, also due to the war, was that difficulties have been encountered in the matter of proper transportation facilities for American delegates because of the scarcity of desirable ships. More than 3,000 Americans have asked for information in view of possible attendance at the convention, a full year before the date set.

When conditions permit, the eighth convention of the world's Sunday-school leaders will be held in Tokyo with all the features originally planned.

The Sunday-School Opportunity in Korea

IN view of the Japanese ordinance against religious education in mission schools (already referred to in the REVIEW) the Sunday-schools will have an added responsibility. While the regulation is technically no more hostile to Christianity than to other religions, and simply separates religion from education in regular schools, whether public or private, it does deprive Christian missions of one of their most valuable agencies of religious education. The fact that there is yet 10 years before the full operation of the regulations gives ample time for the organization of the Sunday-school as a serious agency of Christian edu-

cation in Korea. The Korean Sunday-school Association during the present year has by the adoption of Sunday-school standards and the energetic promotion of Sunday-school work been fitting the Sunday-school for the greatly increased responsibility it must bear for the Christian education of Korean youth in the near future.

AFRICA

A New Y. M. C. A. Building in Egypt

REV. STEPHEN VAN R. TROWBRIDGE sends an account of the opening of the new Y. M. C. A. building in Alexandria on September 11th. The building, which adjoins the Regina Palace Hotel, is to be used especially for the benefit of British soldiers and sailors. The cost was met jointly by the British Y. M. C. A., the British and Australian Red Cross Societies, and by the Y. M. C. A., in America. In opening the new building Sir Henry MacMahon, the High Commissioner, paid a high tribute to the work of the Y. M. C. A. in Egypt. Mr. Jessop and his helpers have done remarkable service—both social and spiritual—among the troops in Egypt. Not only have reading and writing tents been established for their comfort but many have been converted in the Bible classes and Evangelistic Meetings.

Mr. Trowbridge also writes of the great opportunities presented for Christian work among the wounded soldiers from Gallipoli who are filling the hospitals of Alexandria. Many of them having faced death are now beginning a new life that will never end.

European Bishops on the West Coast

FOR a European an episcopate of twenty-one years in West Africa is unique, and Bishop Oluwole in his address to the Synod said:

We have so far had 13 European bishops of the Anglican Church on the West Coast: 9 of Sierra Leone, 2 of Accra, and 2 of Western Equatorial Africa. The first 3 bishops of Sierra

Leone died within 7 years—an average of two and one-third years. Two retired, each at the end of ten years. One retired after 14 years, and his successor after 4. The next died after 8 years. The present bishop succeeded in 1910. Bishop Hill died about six months after his consecration. Bishop Hamlyn had to retire after six years, and was succeeded by Bishop O'Rorke, in 1913. Thus you see that the episcopate of our bishop is far and away the longest European episcopate on this coast. Nor should we forget that he had previously served as a missionary among us for four years, so that this year also marks his semi-jubilee in the country. Only six other European male missionaries had a longer record in West Africa: Townsend and Wood, of 40 years each; Mann and Maser, of 32 each; Hinderer of 28; and Harding of 29.

The following statistics are of interest as indicating the growth of the Church in Western Equatorial Africa during Bishop Tugwell's episcopate:

	1894.	1914.
Native Clergy	17	66
Communicants	4,000	15,600
Baptized members	7,500	52,470
Catechumens	1,240	21,400
Baptisms in the year..	586	10,935
Scholars	3,080	26,800
Contributions	£3,360	£29,780

Communities of Christian Adherents

THE Rev. H. F. Gane wrote from Owo recently: "An interesting and distinctly encouraging feature of the work is that in all the small villages immediately connected with Owo there are now small communities of Christian adherents, and in most of them simple buildings have been erected for services by the converts themselves. Members of the Owo church go out Sunday by Sunday to conduct services in these places, and I cycle out to one or other of them as often as possible when I am not away visiting other parts of the district. Since our arrival it has only been possible to visit Ipele,

Ifon, and Imeri, in the Owo district, besides passing through some of the Akure stations on the way here. At Ifon and Imeri several candidates were baptized. During the year six new churches have been built, and three new houses for teachers, two of these having been built in anticipation of having teachers to occupy them soon."

Remarkable Progress

NEARLY 11,000 people (7,627 of whom were adults) were baptized in the diocese of Western Equatorial Africa last year—the highest number ever reported in one year in any Church Missionary Society mission. Of the adults the men numbered 5,752 and the women 1,875. There are 21,399 catechumens on the registers, and of these 14,179 are men and 7,220 women. Commenting on these figures at the first session of the fourth synod, held at Lagos, Bishop Oluwole said: "These statistics constitute a loud call to the clergy and to all church workers to labor to instruct these multitudes in the things of God. . . . Let us not aim at large annual returns, but let us labor in teaching and prayer that every candidate baptized may indeed be born again. . . . It is a real danger to the life of a church to fill it with baptized heathen." The total amount contributed by Christians in the diocese for religious purposes was £29,779 against £23,343 in the previous year.—*Church Missionary Society Gazette*.

German Missions in West Africa

THE North German Mission, whose territory in Togo which, in the beginning of the war, was an easy prey for the allied English and French, and of whose 17 European workers no less than six were imprisoned in Dahomey, has cause to be very grateful in comparison to other German Missions in which the colonial war has made great devastations. Yet the war has been a

great hindrance. The schools are empty in 97 places, and the number of pupils has decreased from 7,311 to 3,311. Yet the membership in the churches, where 394 were baptized, numbers now 11,682; 341 more than in the last year. Mission property was not taken away nor destroyed by the events of the war. The fund for invalids deposited in the West African Bank, belonging to the native helpers, was not touched. The missionaries, who were arrested for a short time during November, have reason to hope to be able to remain in Togo during the war. The order given to the missionaries the 21st of January not to preach in the German or Ewe languages did not hurt the work as was feared at first. This order was only for Lome, and forbade the missionaries the solemn sermon from the chancel, but not divine service; the native helpers were not troubled at all. In the interior, preaching in the Ewe language received no greater hindrance than that the missionaries are only allowed to visit out-stations in the district of one day's journey, while the native pastors have full liberty to go where they please, and their work has full recognition from the English officials. Industrial conditions in Togo are very difficult since the price of kako has fallen from 80 to 25 cents. —*Allgemeine Missions Nachrichten.*

German Missions in South Africa

CONCERNING the welfare of the German missionaries in South Africa, the authorities have had great apprehension since the middle of May. The brother mission received word from England that all their missionaries should keep themselves ready to be imprisoned in concentration camps on the 23d of May. Not even the petition of Bishop Kalker to remain free to look after the work seemed to be successful. Fortunately these things did not come to pass. The German missionaries were not imprisoned, but on the promise of good

behavior were allowed to remain at their posts. Several missionaries have been dismissed from the concentration camps so far; from the Hermansburg Mission all except one, from the Berlin Mission all except two or four. This has been effected, it seems, through the labor of good Christian circles in England. —*Allgemeine Missions Nachrichten.*

ISLANDS OF THE SEA

The Church of Rome in the Philippines

“DO not let the Church at home think that we are facing a decadent, weakened Catholicism,” writes Rev. D. C. McCallum. “It is a mistake to speak of the Roman Catholic Church in the Philippines as decadent, and the ruined churches here and there are not indications of its state. Enormous sums of Catholic money are being poured into the Philippines, and scores of her most intelligent and capable workers are constantly coming to the islands. Dozens of dilapidated buildings are being repaired and numerous new buildings are being erected in new communities. Other revenues are taking the place of the lost State revenues, and a far more able and efficient body of workers is taking the place of the discredited Spanish friars. Many of the newcomers are able, thoroughly trained, and possess of much missionary zeal. The Roman Church is straining every nerve to adjust herself to the changed conditions, and, one must confess, with considerable success. The greatest, most bitter and prolonged struggle is yet before us, and it will require the highest concentration and the richest gifts in men and money.”

Episcopal Progress in the Philippines

THE mission to the Philippine Islands which is under the direction of Bishop Brent and is supported by the American Episcopal Church, is making solid progress. At Sagada, a station which is 5,000 feet above sea level, in the course of ten years, 1,200 persons, chiefly Igorots, have been baptized. The Rev. J.

Stanton and 12 assistants, Americans and Filipinos, are in charge. Among the industrial features of the work is the operation of a great sawmill providing work for hundreds of men, women, and children. There are also workshops in which a great variety of tools and tin-ware are manufactured. The girls do lace work and weave native fabrics. A printing-press furnishes all the printing for the district. A great stone church is in process of erection, as well as a hospital.—*The Mission Field*.

War Rumors in Borneo

REINISH missionaries tell of wild reports which have spread in Borneo because of the war. So it is said that after Germany had been conquered by the English and the French, it asked help from Turkey, which had been granted under the condition that Germany must become Mohammedan. The Emperor immediately accepted Islam, and the German soldiers had the half moon sewed on their uniforms. In the meantime the real truth has become known. In general the respect of the natives for the white man has greatly diminished through the war.—*Allgemeine Missions Nachrichten*, August, 1915.

Australasian Methodism

METHODISM in Australia is celebrating its centenary and American Methodism will soon be celebrating its sesquicentenary. An English Wesleyan, the Rev. Samuel Leigh, was the pioneer minister, and he landed at Sydney, August 10, 1815. Since that time Methodist services have never failed. August 8th was Preparatory Sunday. Tuesday was Centenary Day, when Dr. W. H. Fitchett, of Melbourne, preached the commemorative sermon in the Town Hall of Sydney—a city of 700,000 people—followed by “tea meeting” and a demonstration to which other conferences sent speakers. On Wednesday and Thursday

there were other public exercises, and on the 15th, “Centenary Sunday,” there were special services throughout New South Wales. A centenary offering of £50,000 is being collected, a per capita gift of about ten dollars a member. The Methodism of Australasia, which began in 1815 with one minister and 20 members, now reports 1,020 ministers, 149,767 members, 260,500 Sunday-school scholars, and 630,970 attendants upon its services.

MISCELLANEOUS

Sunday-School Standards

THE fivefold standard suggested by the Missionary Department of the International Sunday-school Association, adequate missionary instruction, definite missionary prayer, systematic missionary giving, practical missionary activities, enlisting missionary recruits, has been enlarged to a ten-point standard, in order to make the work of the State and County Associations more definite in the Missionary Department. A Ten-Point School: (1) A missionary superintendent. Instruction—(2) The United Missionary program; (3) Missions in the graded lessons; (4) Missionary exercises and drills. Offerings—(5) Home Mission Boards; (6) Foreign Mission Boards; (7) Union missionary movements. Service—(8) Community social service; (9) Surplus material department; (10) Recruits in preparation.

The Influence of the Bible

OF the many great religious gatherings which have been held at San Francisco during the present summer, one of the most important has been the World's Bible Congress, which occurred early in August, at which delegates from all parts of the world were in attendance. Figures were given showing that during the calendar year 1914, more than 28,000,000 copies of the Bible or portions of the Bible were printed and dis-

tributed, this distribution reaching to every corner of the globe.

Dr. Scudder, of the Arcot Mission, stated in his address that the Bible has been translated, in whole or in part, into more than a hundred Indian dialects, and it is estimated that 250,000,000 of the people of India have some portion of the Scripture in their own language. It is regarded not only by British but by many Hindu officials as one of the most important aids to the English nation in the government, education, and betterment of the people; is studied as a textbook in a great number of schools and colleges; is bringing together the conglomerate races into a human fellowship, and by imbuing them with a spirit of humanity is gradually undermining the caste barriers, which have hitherto been one of the greatest obstacles in the way of true human civilization in India.

OBITUARY NOTES

The Rev. Dr. Thomas S. Barbour

THE REV. DR. THOMAS S. BARBOUR, formerly Secretary of the American Baptist Foreign Mission Society, died suddenly at his summer home in Stoddard, New Hampshire, on September 28th. Dr. Barbour was highly honored and much-beloved among Baptists and others who knew him, and was an efficient missionary secretary. During the last years of his life he was at work on a history of the American Baptist Foreign Missions. As head of the foreign mission work of his denomination, he became prominent a few years ago as leader in the movement to put a stop to the atrocities in the Kongo. Dr. Barbour was a half-brother of the Rev. Dr. Clarence A. Barbour, President of the Rochester Theological Seminary.

Anthony Comstock, of New York

THE United States—and, in fact, the world—can never adequately acknowledge what its youth owe to Anthony Comstock for the brave and in-

cessant fight he waged for nearly half a century against those who would corrupt and mislead them.

Mr. Comstock has died in the midst of his battle against gambling and impurity, but the war is to go on. The Society for the Suppression of Vice has appointed as his successor Mr. John S. Sumner, for three years his associate secretary. The offices are at 140 Nassau Street, New York. During Mr. Comstock's term of office he has destroyed 50 tons of obscene books and 2,500,000 vile pictures by which the vendors sought to spread moral plague.

Rev. G. P. Knapp, of Turkey

THE death at Diarbekir, Asiatic Turkey, of Rev. George Perkuns Knapp, a missionary of the American Board for twenty-five years, occurred about August 10th, but was not known in America until October 1st. Mr. Knapp had been stationed at Bitlis, which, on the withdrawal of the Turkish forces from Van before the Russian advance, became one of the storm centers of the war. He was formerly stationed in Harput.

Many of the missionaries in the interior have not been heard from directly for two months.

Two Missionaries in Egypt

A WOMAN of rare charm and ability as a missionary has recently laid down her life in Egypt. Mrs. A. W. Pollock who with her husband, were missionaries of the United Presbyterian Church, had burned out her life in service on the mission boat *Allegheny*. After thirteen years of devoted service, she was called Home after an operation for appendicitis.

Rev. Thomas J. Finney, D.D., a missionary in Egypt since 1882, has also recently gone to his reward. Dr. Finney was editor of the Church papers in Egypt and was a wise counsellor, a faithful friend and successful missionary of Christ.



BOOKS ON MISSIONS AND MISSION LANDS

South America. Observations and Impressions. By Hon. James Bryce, LL.D. 8vo. 611 pp. \$2.50, *net.* The Macmillan Co. New edition. 1915.

The approach of the Congress on Christian Work in Latin America, to be held at Panama in February, 1916, and the renewed discussion of South America which it has developed, justify our calling fresh attention to this valuable volume, which will be one of the great standard works on South America for many years to come. Americans do not need to be told that the author is one of the most competent men in the world to estimate correctly the character and institutions of a country and people that he studies. His two volumes on the American Commonwealth are the best and wisest accounts of the United States that have ever been written. This statesman of wide experience, comprehensive knowledge, and sympathetic mind, records in the best literary style his observations and impressions of South America, to which he has added excellent notes and maps. We earnestly hope that not only the delegates to the Panama Congress, but many ministers and others in America, who can not attend that Congress will read this book.

History of Christian Missions. By Rev. Charles H. Robinson, D.D. 8vo. 533 pp. \$2.00. Charles Scribner's Sons, New York, 1915.

A good history of Christian missions, comprehensive in scope and yet reasonably limited in size, is an exceedingly difficult book to write. The very fact that it is difficult is indicative of the magnitude which the modern missionary enterprise has attained. A generation ago it was easy to write such a book, for missionary work was comparatively

small, and it had not yet developed many of the problems and ramifications which now characterize it. The growth has been so rapid during recent years that to-day the foreign missionary movement is generally recognized as the vastest enterprise of modern Christianity, representing over 300 missionary societies, about 25,000 able and highly trained foreign missionaries, 2,531 educational institutions, ranging from kindergartens to universities, 1,616 hospitals, a staff of native workers numbering 130,262, a communicant membership of 3,167,614, and a Christian constituency of 7,253,836.

This immense work is scattered all over the non-Christian world, and its related problems are challenging the attention of thoughtful men and women everywhere. The great task of writing the history of this splendid movement from the beginning down to the present time has been undertaken by Charles Henry Robinson, D.D., the well-known Honorary Canon of Ripon Cathedral, England, and Editorial Secretary of the Society for the Propagation of the Gospel of the Church of England. His book indicates an almost incredible amount of labor, and it presents a wealth and variety of information which makes it not only exceedingly useful but really indispensable to the missionary student.

John Hus. The Martyr of Bohemia. By W. N. Schwarz, Ph.D. Illustrated. 12mo. 152 pp. 75 cents. Fleming H. Revell Co. 1915.

The 500th anniversary of the martyrdom of John Hus was widely celebrated. He was a remarkable character, and came of a remarkable people. The story of his life is stirring and full of lessons

for men of to-day. Hus was born in 1369 in a small village in South Bohemia, and was well educated in the leading university of the day. His student life, his interest in national questions, his work as a professor and preacher, his literary work, the controversies with the Church of Rome, his denunciation of religious abuses, his condemnation and martyrdom are all described concisely but graphically and with power. It is a story worth reading, and if it does not inspire to similar martyrdom, it will at least awaken an admiration for this reformer who led the revolt from Rome, and will inspire to a similar spirit of loyalty to God and His truth.

Comrades in Service. By Margaret E. Burton. Illustrated. 12mo. 196 pp. 60 cents, *net.* (Paper, 40 cents.) Missionary Education Movement, New York, 1915.

These brief biographies are unusually interesting stories of men and women who have achieved great success in service. They include some well-known names like D. L. Moody, Samuel Crowther, Chundra Lela, Jacob Riis, and others less known but worthy of acquaintance—such as J. A. Burns of Kentucky, Kaji Yajima of Japan, Li Be Cu of China, and Frances Coppin, an American negro. The lives are of varied interest—some relate to service in the United States, and some abroad; some had black skins and some white; some passed their days in comparative obscurity and some in the limelight, but all were Godly, hard-working, self-sacrificing, and succeeded in the work they undertook. The life stories are inspiring and make a valuable volume for young people.

NEW BOOKS

Childhood in the Moslem World. By Samuel M. Zwemer, F.R.G.S. Illustrated. 8vo. 274 pp. \$2.00, *net.* Fleming H. Revell Co., New York, 1915.

Protestant Missionary Directory of India for 1915-1916. Compiled by Jas. Inglis. 12mo. xxx-242 pp. Scottish Mission Industries Co., Ltd., Ajmer, Rajputana, India.

The Progress of Doctrine in the New Testament. Considered in eight lectures preached before the University of Oxford, being the "Bampton Lecture" of 1864. By Thomas Dehany Bernard, M.A. 12mo. xvi-223. 1s., *net.* Pickering & Inglis, Glasgow, 1915.

Why Four Gospels? By F. D. Van Valkenburg. Frontispiece. 12mo. 92 pp. 50 cents. Pentecostal Publishing Co., Louisville, Ky., 1915.

The Social Teachings of Jesus Christ. A Manual for Bible Classes, Christian Associations, Social Study Groups, etc. By W. Beatty Jennings, D.D. 16mo. 111 pp. 50 cents, *net.* Fleming H. Revell Co., New York, 1915.

A Life at its Best. (College Voluntary Study Courses, Second Year—Part I.) By Richard Henry Edwards and Ethel Cutler. 16mo. 145 pp. 50 cents. National Board, Y. W. C. A., New York, 1915.

The Maze of the Nations and the Way Out. By Gaius Glenn Atkins. 12mo. 128 pp. 75 cents, *net.* Fleming H. Revell Co., New York, 1915.

Millard Fillmore. Constructive Statesman, Defender of the Constitution, President of the United States. By William Elliot Griffis, D.D., L.H.D. 12mo. 159 pp. Paper, \$1.25; cloth, \$2.00, *net.* Andrus & Church, Ithaca, N. Y., 1915.

The Credentials of the Cross. By Northcote Deck, M.B., Ch.M. 12mo. 133 pp. Morgan & Scott, Ltd. London, 1915.

Economic Aspects of the War. Neutral Rights, Belligerent Claims, and American Commerce in the Years 1914-1915. By Edwin J. Clapp. 8vo. xiv-340 pp. \$1.50, *net.* Yale University Press, New Haven, 1915.

PAMPHLETS

The One Hundred and Third Annual Report of the American Board of Commissioners for Foreign Missions. Together with the Minutes of the Meeting held at Kansas City, Missouri, October 26-28, 1913. Illustrated. 259 pp. Published by the Board, Congregational House, Boston, 1915.

The One Hundred and Fourth Annual Report of the American Board of Commissioners for Foreign Missions. Together with the Minutes of the Meeting held at Detroit, Michigan, October 13-16, 1914. Published by the Board, Congregational House, Boston, 1915.

Five Hundred Thousand of a Hundred Million. A Sketch of the Evangelistic Work of the Presbyterian Church in non-Christian lands, the third of a series of booklets published by the Presbyterian Board of Foreign Missions. The others in the series deal with the educational and medical work of the Board. Illustrated. 87 pp. Board of Foreign Missions, 156 Fifth Avenue, New York, 1915.

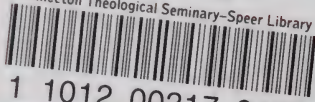
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